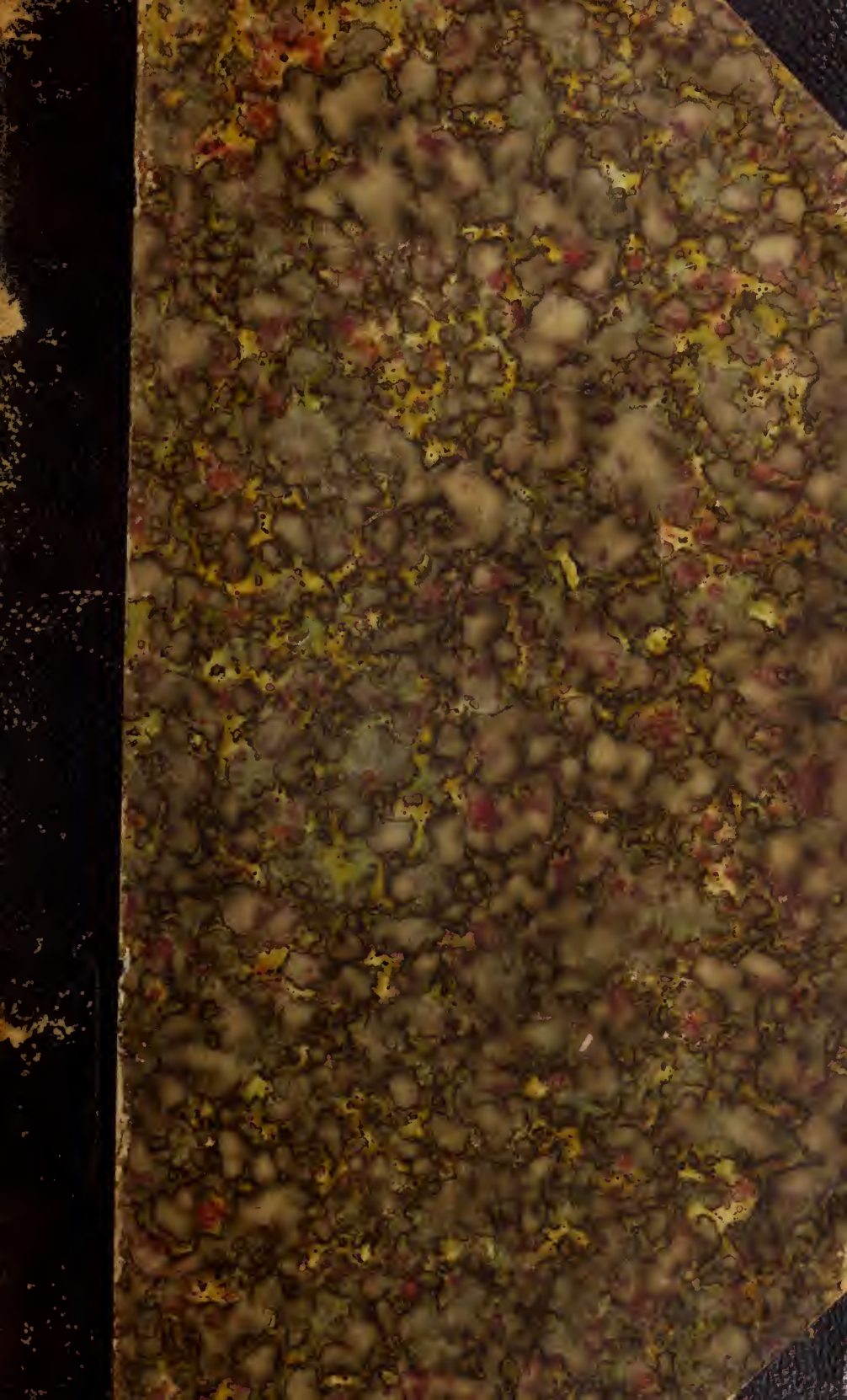




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THE
MISSIONARY HERALD.

VOL. LVII.

MAY, 1861.

No. 5.

American Board of Commissioners for Foreign Missions.

Nestorian Mission.

LETTERS FROM MR. AMBROSE.

Exploration—Amadia should be Occupied.

Two communications have been received from Mr. Ambrose, without exact date, but both probably written in December. In one of these, he makes a report of some exploring tours in the Koordish mountain districts, undertaken with a view to the selection of a place or places for the permanent residence of mission families. "Amadia was twice visited; once in the hottest weather in mid-summer, and once in the sickly season in autumn." The result of observation and inquiry was very favorable to this place, as the location for laborers. It is "decidedly healthy for natives;" whether it will be equally so for Americans "can only be known by trial;" and its situation is peculiarly favorable, as it is "the natural outlet of the mountains, and the central point in the western division of the mountain field." "It is also under as good government as Turkey affords, and near Mosul, the head-quarters of the pashalic." The whole field, Mr. Ambrose says, is naturally divided into two great sections, the eastern and western, "making the great Jeloo range of mountains the dividing line;" and "the whole is naturally reached from two centres,—Oroomiah for the eastern section, Amadia for the western. From these centres, all parts of the field are easy of access." He also writes:

In respect to the papists, there is no place like Amadia, for the present.

They have made their way to that point, and swept all before them. Many an effort has been made by them to occupy that position, and enter into the mountains, but as yet their purposes have been providentially thwarted. The mountain Nestorians have thus far obstinately refused any allegiance with them. One or two priests of the mountains have become papists in the plain, and returned to their people, but they have not been received. The mountain tribes, however, are becoming disaffected with Mar Shimon, and are seeking aid elsewhere from their oppression. They listen attentively to the gospel, and seem ready to wait a little longer; yet there is the greatest danger that if promises of aid were offered by the papists, whole villages would go over to them; and if they once obtain a foot-hold, the work of evangelization is difficult. Prevention is better than cure.

Van as a Mission Field.

Mr. Ambrose also visited Van, belonging to the Armenian rather than the Nestorian field, and his statements respecting that place will be read with interest.

Our visit to Van was full of interest. We went in the most private manner, but the pasha, by birth a Koord, soon learned

of our arrival, and showed us every attention possible; offering to furnish us quarters so long as we wished to stay, guards, &c. We think he would willingly render any service necessary to protect missionaries, if they were on the ground. We labored under a disadvantage in not having command of a language to hold immediate communication with the Armenians. Our quarters were oftentimes thronged, more out of curiosity, undoubtedly, than for a better reason. We had with us two or three Armenian Testaments, which they read. Some seemed pleased, others were evidently surprised. We made as little stir as possible, being outside of our own field. We visited a large Armenian school, containing some 200 boys, and well supplied with books and teachers. The teachers received us kindly, answered all questions, and showed us everything that was to be seen. One of them purchased a Testament, and I doubt not he would receive kindly any missionary who might plant himself there. We found one man who seemed to be a chosen one of the Lord. He has been persecuted for the truth's sake; and now lives in a sort of seclusion, reads his Bible, has family worship, &c., but is anxiously waiting the coming of a missionary, when he may more openly avow his belief. He says there is a little company of ten or twelve who are ready to avow their belief openly, as soon as there is an opportunity to do so. We look upon Van as a very interesting field for labor, and see no sufficient reason why it should not be immediately occupied by one, if not two, of the most experienced men in the field, if such could be spared. The preparatory work has in a measure been done. There would undoubtedly be an immediate storm, but it might quickly pass over, since the powers that be, and many of the people, would be found on the side of the truth. It is a good field in itself, contains a large population, and is a good centre of influence, since it is in a measure the head-quarters of Armenianism. It would

be the completion of the Armenian stations in Turkey, the connecting link between the two missions, the preparatory step to a direct work in Persia; as the influence of a work there would be directly felt in this part of Persia, it being but three days from Salmas, which contains a large Armenian population. It would have a direct bearing upon our mountain work, but it is too far removed from the Nestorian population to be occupied by any man from the mission.

Salmas.

We visited Salmas in connection with Van. It is a fine plain, containing a large Armenian and Mussulman population, one large papal Nestorian village, and also a few, small, scattered Nestorian villages. As a centre for labor among the Nestorians, the same objections that have been urged against other places apply here. But in respect to the Armenians, it is a good position. The villages are large, easy of access, in all containing nearly 10,000 inhabitants. There might be a difficulty in locating in an Armenian village; but if the missionary should occupy one of the Nestorian villages, working among the Nestorians, while he did all it was possible to do for the Armenians, we might hope to see that field quickly opened, thus preparing the way to open all Persia to the gospel.

Religious Condition of the Nestorians.

Having thus given some account of places visited, and conclusions reached in regard to the best positions to be occupied, in a second letter Mr. Ambrose refers more particularly to the condition and feelings of the people. He writes:

With a very few exceptions we are every where kindly received, and are often entreated to remain and live among the people, to teach them, to establish a school for their children, &c. &c. These entreaties are frequently accompanied by a denunciation, on their part, of their own priests and deacons, in such terms as these: "They never tell us

these things ; they don't preach to us." "They are as wicked as we are." "They don't translate the Gospel for us—how do we know the Word of God?" But while it is true that in all places they seem breaking loose from their old forms and ceremonies ; rejecting their leaders ; disbelieving in the old system, and desirous of change ; still, they are lamentably indifferent to the pure truths of the Word of God. They are true sons of Israel in this, that they are a stiff-necked people, always seeking after strange gods. And their dissatisfaction now, arises more from political matters than from any thing in their religion itself. Their leaders are temporal as well as spiritual, and they love the temporal more than the spiritual. But in the present state of government their staffs and stays are broken. Authority has passed out of the hands of their nobles, and thus they have fallen into disrepute among the people. The time was when Mar Shimon was believed to be the greatest, most powerful and most holy man upon earth ; but now they see him in banishment, in a little nook of the mountains, afraid to go out. While they curse the powers that be, they see their own helplessness, and look for relief from other sources. They are ready to fall at our feet and beg for help, believing that we can do for them what we will, not distinguishing between us, as preachers of the gospel, and the English authorities. This gives us much power over them in a certain sense ; and it is wonderful, when we sit down to reason with them on the whys and wherefores, how quickly they seem to see that all is and must be in the hands of God ; that he gives a government just as it pleases him ; that he uses wicked governments to chastise his people on account of sin ; that a remedy is impossible without repentance and return ; that it is sin to ask help from others before asking from God, &c. &c. When this is carefully shown from the Bible, it silences complaints and entreaties, and gives an opportunity

to press upon them immediate repentance and return to God, as their last and only hope ; and we do believe that our immediate and permanent success will be found in steadily refusing governmental aid, and pressing home the pure gospel. If our own faith is firm in this gospel, as the "power of God," we believe the result will be immediate and glorious, and the people, though not seeking after God, will yet find him to the joy of their souls. And though every where there is war, tumult, and confusion worse confounded, we still believe the time has come for a vigorous effort, whereby the elect will be gathered in, and the real opposers to the truth will be confounded.

Tekhoma—Amadia.

In Tekhoma, the result of the preaching seems to have been the diffusion of light, whereby nearly all open opposition has ceased, but more than this does not appear. Real, spiritual conquests, wherein sinners truly return to God, seem to be wanting. The danger would seem to be, in such a case, that a subtle infidelity will work its way among the people. Yet we hope to see a rich harvest of souls gathered in there, shortly. If a station exists in Amadia, much direct light will be thrown into Tekhoma. The power of Mar Shimon is less here, probably, than in any other province, owing to the part he has taken in the war between this province and Tiari. They cast the blame, perhaps unjustly, upon him, because peace is not yet restored. In Amadia our helper has seemed to exert a good influence, though it appears to be somewhat of the same general character—not specific and definite enough. But there are a few of whom there is hope. One priest accompanied him, of his own accord, on a preaching tour. One widow woman, against the wishes of her friends, has learned to read, and gives evidence of a change of heart. Two or three young men are reading, and appear well. Another poor,

ignorant woman, who lives in the church, having taken upon herself vows of separation, seems to receive the truth with child-like simplicity, and there is hope that she is truly separated unto the Lord. Still the standard of piety, if such have genuine faith, is very low. Faith is weak, the working element is wanting. Love, in its Christ-like, working universality, seems wanting. The same is true in Gawar, where the number of communicants actually received is twelve or fifteen. The idea of any thing beyond the breaking away from the more objectionable parts of their old rites and from open sin, and the ability to say, "I hope Christ has forgiven me," does not seem to exist. So that the Christians themselves are often any thing but *shining lights* in a dark place.

Death of the Patriarch—Probable Effect.

Since writing the above, Mar Shimon, the Patriarch, has passed away from his troubles in this world. The particulars of his death we have not learned. He was in Diss, his mountain retreat, from fear of the Turkish officers. Last summer he had the fever and ague. We saw him in the fall, when he was very weak, and his government troubles were harassing his thoughts. He had no rest, and this probably hastened his death. He was a venerable looking old man, and much revered by his people, although they trusted in him less than formerly. What course the government will take now is uncertain, but they will probably come directly upon the provinces for unpaid taxes; in which case there is danger that the people will resist to their own destruction. In case of actual trouble, it is not improbable that a union might take place between them and the Koords; but speculation is vain, and we wait results.

Deacon Isaac has just gone to the mountains. If he would go there permanently, to all human appearance he might do a good work, as a sort of guide and leader to the people.

As to the work in the mountains, we do not anticipate any particular change as the result of the Patriarch's death. The boy who will be made Patriarch is very young, and without any definite character, we suppose. He will be much under the influence of his advisers, but such is the state of things that not much is to be hoped or feared. To all appearance, these things are laying the road more completely open to us. There is a possibility, and a probability, that the young Patriarch will be a friend to us, and the influence of his opinion, and his silent and secret influence, are great over the minds of the superstitious people.

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LETTER FROM MR. COAN, DECEMBER  
29, 1860.

#### *Divisions of the Field—Professing Christians.*

SEVERAL topics of interest are presented in this letter. Mr. Coan first speaks of earnest consideration by the mission, of "the subject of a more vigorous prosecution of their work," and states that, with a view to the most efficient working of the field, some division of it has been made. "That part of the mountain field lying west of the Jeloo range, including the district of Julamerk, were assigned to Messrs. Rhea, Ambrose and Cobb, to be worked from Amadia as a centre. The mountain districts of Gawar, Kochanis, Berwer, Salmas, and several others, and the portion of the plain of Oroomiah lying east of the bridge on the Nazloo river, were assigned to Mr. Shedd. He is also expected to direct his attention to labors among the Armenians of Persia, as fast as Providence shall open the way. It was also "resolved, that Mr. Shedd be expected, as soon as practicable, to obtain a site, and erect buildings at a moderate expense, suitable for the residence of one or two families somewhere on the Nazloo river." There are about sixteen villages and hamlets on that portion of the plain thus assigned to Mr. Shedd, with "a goodly number of efficient helpers," and about fifty persons who have been admitted by the missionaries to the Lord's supper. Mr. Coan writes:

I thank God that I have been permitted to see so many and so precious fruits of missionary labor there, and rejoice that

these villages, and the little churches in them, are to have the more undivided labors of a missionary. I hope that we may ere long see a great ingathering of souls there. In all our field there have now been admitted to our fellowship, as Christians, a little over four hundred. Thirteen have gone to join the church above; two or three have been suspended. We look upon these little churches—for they are such in fact—scattered in the different villages, as so many moral light-houses in the surrounding darkness. They form the nuclei of future churches among this people, and we look forward with hope to the day when such churches will occupy a more prominent position.

*Week of Prayer—Congregations—Oppression.*

We have most cheerfully accepted the invitation, for ourselves and our flocks, to observe the first week of January as one of united and earnest prayer. Our helpers enter with spirit into the plan, and we hope great things; we would *expect* great things. We would not, however, delay praying till then.

Our congregations are fuller than in former years at this time. In one village there have been precious tokens of good; but the Government has taken away the village from the former master, and is now demanding the taxes a second time. The people, unable to pay, have been fleeing in every direction, and the effect has been to break up our congregations in a measure. In some instances, people have been dragged from meeting on the Sabbath, and beaten, to make them pay. The hand of the oppressor bears more heavily, if possible, than ever before, upon the poor people. The rich are becoming more rich, and the poor more poor. Famine prices still rule, though wheat is not now as dear as it was when the people were laying in their winter's supply. But one dollar is with more difficulty obtained now than three or four were three years since;

for, to use the language of the people, "We have no strength left. Our vineyards and fields are passed out of our hands, to buy bread for our children." Many of our helpers are deeply, and some, I fear, hopelessly in debt. This interferes sadly with their usefulness. We have not the means to relieve them, and if we could increase their wages, it is a question whether it would be wise to put them upon such a basis as would make it difficult for the people eventually to support them.

*Poverty of the People—Inability to support Schools, &c.*

We had reached a point in our work when we hoped to advance in the direction of self-support in part, especially in our educational department; but we were met by famine, and high prices. We have prayerfully waited and watched the signs of the times. Five years ago I mentioned the subject to some of our helpers in Geog Tapa, and was promised that in the then coming autumn, our schools in that village should, in part at least, be supported by the people. But when the time came, the scarcity and prices were such that I had not a heart to ask it. But the question of doing *something* in the line of self-support, in our village schools, has been presented recently, and several have responded nobly. Our helpers and teachers are willing to do even beyond their ability. In some instances, the article of fuel alone swallows up a great part of their wages. I feel rebuked when I see them parting with their little vineyards, or with articles really needed, to help eke out their salary, and enable them to preach the gospel. We may *require* the people to support the gospel and education, in part, on pain of not having these blessings, but the mass do not feel their need of our preaching or schools. I suppose the same is true in every place where missionary effort is put forth. Yet we hope, by the grace of God, to make progress in the direction of self-support;

and that the institutions and privileges of the gospel will become a *necessity* which the people will *cheerfully* secure.

Notwithstanding their great poverty and oppression, their contributions to the Board show a steady increase in the aggregate. Priest Elia, of Charbosh, has again redeemed his promise by the payment of upwards of twenty-five dollars. He hopes ere long to make up the entire sum of one hundred and five dollars pledged, although two years yet remain of the time he set.

#### *Schools—Quiet.*

Our seminaries are in session, and full. Our schools are opened on a limited scale, owing to the greatly reduced appropriation for this department. The papists are taking advantage of our weakness, and are opening schools wherever they can. If we have not schools for their children, there are many, not Catholics, who will send to the Papists.

Hitherto we have been permitted, this season, to pursue our labors quietly, and without molestation, though there are, just now, some indications of trouble.

#### *Defeat of the Persian Army.*

You will doubtless have heard, ere this reaches you, of the terrible reverses of the Persian army on the eastern frontier. The troops were sent to chastise the Turkomans. They were at first successful, but the Turkomans came down upon the Persians, who little dreamed of their approach, and utterly routed an army of forty thousand, carrying off immense stores, ammunition, munitions and treasures. Great numbers were taken captive and have been sold into slavery. Of only ten thousand has anything been heard. Hamza Meerza, the Prince who commanded the Persians, escaped, but the enraged Shah declares he wishes to tear out his bowels with his own hands. Several officers have been summarily dealt with, and the Prince was being brought to Teheran.

This affair is a terrible blow to Persia, and one that cannot be repaired for many years. What the end will be we know not, but one thing we know; "The kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High."

#### *The Patriarch's Death.*

Mar Shimon is dead. He was fifty-nine years old, and had been Patriarch thirty-five years. What influence this event will have on our work in the mountains we know not, and it is useless to speculate. Reuel, his successor, is a pleasant boy, and has appeared very anxious to enter our seminary. He will doubtless have his counsellors. Deacon Isaac has gone up to visit the family, and we all feel that the deacon could scarcely do a better work than to act as the adviser of his nephew, who entertains a profound respect for him, and who would doubtless listen to his counsels.

### *Syria Mission.*

#### STATION REPORTS.

THE peculiar circumstances in which the missionaries in Syria have been placed during the past year, and the fact that comparatively little has been written by them in regard to the state and prospects of their missionary work, which has been so much interrupted, will cause the annual station reports to be read with special interest, and render it proper to publish them more nearly in full than has been usual. The report from Abeih was published in March; others, recently received, are given here.

#### BEIRUT.

It is with no ordinary emotions of gratitude—no common feelings of thankfulness to the Author of all mercies, and the God of all grace and comfort—that we present our report for the year 1860. If at the close of former years we have had cause to make mention of the mercies of our heavenly Father, how much more should we speak of his great good-

ness after the experiences of this last most eventful year; a year of fire and sword, massacre and pillage, desolation and destruction to the Christian population of Syria. For several days, during the progress of the civil war in Lebanon, it seemed inevitable that Beirut too would fall a prey to Druze barbarity and Mohammedan fanaticism. The plot was laid; the mine was ready to be sprung; but a gracious Providence prevented a repetition here of the horrors of Damascus, Hasbeiya, Sidon and Deir-el-Komr. This city, with its extensive suburbs, was not only delivered from the imminent danger threatened, but also became a place of safety and refuge to the thousands of unfortunate beings who fled hither from the rage of enemies intoxicated with victory and drunken with the blood of the slain.

#### *Aid to the Suffering—Importance of the Station.*

From the last of May until November, the streets, lanes and gardens were filled with refugees from Lebanon, Anti-Lebanon and Damascus, whose sole dependence was upon charity for their daily bread, and for clothing to cover their nakedness. The entire strength of the station, with the help of the brethren who were here temporarily from other stations, has been put into requisition for the distribution of the charities of the Anglo American Relief Committee. Though many of the refugees from Lebanon have returned to their villages, the number in Beirut continues to be very large, in consequence of the constant influx from Damascus and vicinity. Every available place of shelter, however mean and miserable, is occupied; and notwithstanding the efforts of the benevolent, there are still many, even in Beirut, who know not, from night to night, where they shall lodge. During the summer months this was a matter of comparatively little importance, but now that the winter rains and cold are upon us, the cost to health and life are very

great. And so long as the bodily distress and wants of the refugees remain thus pressing, and so much time is unavoidably occupied in relieving these distresses, and providing for these wants, there is little opportunity for administering to their spiritual necessities on the part of those who would wish to do so, and still less of receptivity on the part of the people themselves. The case resembles that of the drowning man in the parable—"Help me out first and reprove me afterwards." The overwhelming, crushing temporal calamities which have come upon this people, have deadened them, for a time at least, to every thing else. This is true of the mass; but of individual cases, there are not a few whom spiritual as well as temporal aid has reached. The importance of Beirut as a station has been greatly increased by this sudden influx of thousands, nor does it seem likely soon to fall back again to its former position. As long as Turkish power remains, so long will there be want of confidence on the part of the Christian population, and so long will they continue to leave other parts of the country and flock to this place, both for the means of subsistence and for security. To how many thousands, during the past year, has Beirut proved a city of refuge indeed! And from its being the seat of government for the province, the residence of the representatives of European powers, and the station of the ships of war, it seems likely to continue, humanly speaking, the safest place in Syria.

#### *Preaching.*

Throughout the whole year, the regular preaching services, both Arabic and English, have been maintained without interruption. The congregations have also been larger than usual, and during the last six months Arab congregations have been twice as large as at any previous period in our history. In June and July, while the mission premises were crowded with refugees from distant

places, we had preaching every day to crowded audiences; and on the Sabbath, the chapel was filled to its utmost capacity. In this way the gospel has been made known to multitudes who never before heard its solemn message, and we indulge the hope that the good seed of the word, thus scattered broad-cast upon the troubled waters, will hereafter spring up and bear fruit to eternal life. We also notice, with hope, the fact that even since the refugees have mostly returned to their distant homes, our congregations are not materially diminished in numbers. The Sabbath school is much larger than ever before, and the teachers and pupils engage in it with very gratifying zeal. But although these things are calculated to awaken hope, which is further strengthened by noticing an unusual solemnity under the preaching of the gospel, still we mourn the absence of any striking manifestation of the Spirit's presence and power in the conversion of men to God. Indeed the fearfully excited state of mind, which the unparalleled atrocities of the war have produced and kept up during the past seven months, has acted very unfavorably on the spiritual condition of all classes. The result of such terrible scenes is almost always to stupify and harden, and such has hitherto been the influence of the tragedies here, to a lamentable extent. Still there are exceptions, and it is reasonable to expect that when the first utter distraction and wild perturbation, occasioned by these calamities, shall have passed away, better influences will begin to act, and happier results appear. Though no new members have been received to the communion of the church during the year, a number of applications for membership have been before the session, and some of the applicants will doubtless soon be admitted. So far as is known, the church is in entire harmony with itself and with the mission, and the members generally adorn the gospel by their conduct and conversation.

### *Schools.*

At the beginning of the year we had two schools for boys in operation, with an average number of about 100 scholars; and one large girls' school, of a higher order than heretofore, having also about 100 pupils. All the schools were well taught in the common branches of an Arab education, and religious instruction was regularly given. The female school has been more than ordinarily promising for one of its class, and the public examination in the spring gave unusual satisfaction. This school has also been continued in operation through the year, the teacher having transferred it to her own house when the war broke out; and as the school premises have been required ever since that time, for the clothing department of the Anglo American Relief Committee, the school is still carried on in the house of the teacher, which is well adapted to the purpose, and the number of pupils has not materially diminished. The boys' schools have been much interrupted, and one of them is still suspended, at the close of the year. Another, however, has been opened in a different quarter of the city suburbs, which is taught by Kosta, the surviving deacon of the church of Hasbeiya. Many of the pupils are from among the refugees of Hasbeiya and other parts of the country, and we are very glad thus to have an opportunity to impart to them something more than the daily supply of their physical necessities.

### *Translation of the Scriptures—Book Distribution.*

The translation and printing of the New Testament was completed in March. The work was then suspended till September, when it was resumed upon the Old Testament. At the close of the year, the whole of Leviticus and fourteen chapters of Numbers were ready for the press. One form, containing the first five chapters of Leviticus, was in type. A voweled edition of the

New Testament was commenced in September, but its progress was very slow at first, on account of the large quantity of vowel type requiring to be cast. At the end of the year, the first eight chapters of Matthew, and part of the ninth, had been printed.

The number of volumes and tracts issued from the Depository to the stations of the mission, and to Damascus, Jerusalem, Egypt, Lattakia and Mardin, amounts to 7,751, of 44 different works.

During the year 1,633 copies of the reference edition of the New Testament have been distributed and sold, and 2,543 copies of the pocket edition. 9,880 piasters were received from sales of the reference edition, and 8,515 piasters for the pocket edition. The remaining copies of the pocket edition have all been ordered, and in addition there is a demand for 1,500 copies, which cannot be supplied. It is to be hoped that permission to print a larger edition will soon be obtained.

A fact worthy of special note is the great increase in the sale and distribution of books, especially of the Scriptures, during the past year, notwithstanding it has been called a year of suspension of missionary labor. During the year 1859, the number of copies [of Scripture] distributed was 448, and during the past year 4,293; showing an increase of 3,745. The number of books and tracts distributed during the year 1859 was 6,526, and during the past year, 8,006; an increase of 1,480.

#### SUK EL GHURB.

##### *Preaching—Schools.*

RESPECTING this station Mr. Bliss reports as follows:

At Suk el Ghurb there has been stated preaching once every Sabbath during eight months of the past year. The average attendance at the preaching service was about forty. The number who regularly attended the Bible class was less. At Deir Kobil, which is about

two hours from Suk, we have also kept up a service during two thirds of the year. The average attendance at the latter place was about fifteen.

Previous to the commencement of the civil war there were five schools, numbering about 150 pupils, within the bounds of this station. All were doing well with perhaps one exception. These schools were all disbanded. The one at Deir Kobil has been resumed, but it is doubtful whether we ought to put the opening of this on the side of loss or gain.

The female seminary was in operation from the 1st of January till the 27th of March, making a term of twelve weeks of profitable study. During that period the pupils made commendable progress. The spring term commenced May 9, with an additional class of six. After three weeks of anxiety on the mountains, and four on the plain, the pupils were sent to their homes.

About the first of June the missionary family removed to Beirut, as did also Miss Temple and Miss Mason. On the 5th of October the family returned to the station, but the young ladies still remain in the city, prosecuting the study of Arabic.

Suk el Ghurb was neither burnt nor plundered during the civil war. It escaped the fire and the sword, not, as some may suppose, because it was a missionary station, but because the Christians, through fear of their more powerful neighbors, went with the Druzes to fight their fellow-Christians.

##### *Little Interest in Religion—Prospects.*

The interest of the people in spiritual things has manifestly declined. How to provide for present wants and escape future trouble absorbs the attention of all. For the past few weeks our congregation has greatly increased, numbering sometimes more than sixty. This needs a word of explanation. We at the Suk have distributed, in no small degree, the charities received from

America and England, and many come to hear us preach hoping for a greater share of worldly gain. When they obtain clothing and bedding, their interest in the Word ceases. Utter selfishness reigns through the land. Moral death broods over the people. The hand of God has been upon these idolatrous Christians, and yet I have not seen one humbled beneath the chastening rod of the Almighty.

The hatred of the Christian name, which the Moslem has fostered in his bosom for more than a thousand years, is still rife. The proof of this is the massacre at Damascus, which has few parallels in the history of the world. When we think of the enormous wickedness and idolatry of the Christians, of the brutality of the Druzes, of the hatred of the Moslems, and of the bestiality of the Turks, we see nothing in the immediate future of Syria but the blackness of darkness. We are in the midst of great changes. A government which plots butcheries, winks at bloodshed, and is carried on by bribes, cannot long stand. All is uncertain. We *gripe in the dark*. This is one view—the view of sight. The other is that of faith, which is always cheering, bright and joyous. The kingdoms of this world shall become the kingdoms of our Lord and of his Christ; and were the darkness ten times as thick, we would believe this promise; and certain of its fulfillment, would preach the gospel, knowing that it is the power of God unto salvation, to every one that believeth.

#### SIDON.

##### *The Work Continued—Sabbath services.*

MR. FORD, of this station, commences his report with the expression of "devout thanks to God" for his merciful care, which had not only kept the mission families in Syria from violence and death, but had "preserved, to so good a degree, the spiritual interests involved" in their work. He refers to the return of Mr. and Mrs. Eddy, of that station, to the United States, in pursuit of health, and then says:

At our principal station and residence, the mission work has experienced very little interruption. During two of the summer months, the same which we usually spend in the mountains, we were in Beirut, remaining there at first from motives of prudence, but subsequently for the sake of aiding somewhat in the charitable distributions which had become so important a part of the work to be done at that place. Our faithful native helper, Tannus el Haddad, providentially detained in Sidon, kept up the ordinary services during our absence. The events which broke up some of our out-stations, and forced the inhabitants of many villages to seek refuge in Sidon, operated to bring within reach of the missionary a greater number than would otherwise have been accessible; and the result was a large increase in the number of attendants upon public worship, and also in the number of scholars in our schools. The average attendance at the Sabbath services, during the first half of the year, was about thirty-five. During the latter half, it has been nearly or quite double that number.

##### *Chapel—Increase of Protestant Sentiments.*

The neat and commodious chapel, which had been occupied for so many years, as well as the house with which it was connected, has passed from our possession, having been sold by the owner to the Latin patriarch, and is now occupied as a school by the French Sisters of Charity. Worship is therefore held, for the present, in the lower rooms of a private house, which have been thrown open in such a way as to accommodate the ordinary audience tolerably well. But we feel greatly the need of a suitable chapel, and are now making efforts to secure a building which seems to be unusually well adapted for the purpose.

Only one person was added to the church during the year—the school teacher at Sidon. One, an aged man at Alma, had been removed by death.

Near the close of the year, some stir was occasioned in Sidon by the spread of Protestant sentiments among the young men of the place, and the coming out of two or three of them as Protestants. The priests have not failed to make strenuous efforts to entice or frighten these young men from their purpose; but their efforts have signally failed, thus far, to produce any effect other than that of disclosing the weakness of the priestly power, and the gradual loosening of its hold on the minds of the people.

### *Out-stations.*

In Hasbeiya, previously to the sad events of the summer, our work had gone on much as usual; although the minds of men, at an early period in the year, began to be distracted by the premonitions of the coming storm. Our usual visits there were kept up to a late period. Mr. Eddy was there in May, accompanied by Mrs. Eddy and Miss Temple, and considerable time was spent in labors with special reference to the females of that community. Hardly had they returned to Sidon, when the flames of civil war burst forth, and soon converted the scene of these peaceful labors into a heap of blood-stained ruins.

Facts respecting the destruction of Hasbeiya, and the death of two members of the church there, which have been published in former numbers of the Herald, are next mentioned, and Mr. Ford adds:

Beside these two church members, several other professed Protestants were slain, making seven or eight in all. The females were spared, and with the other members of the community who escaped death, made their way to Damascus or Sidon. Those who went to the former city passed through the trials and dangers of a second massacre, but without loss of life, and subsequently reached Beirut, where nearly all the surviving Protestants of Hasbeiya were finally gathered, and where they still remain. The kind of life they are forced to lead,

in this banishment from their homes, is far from being favorable to their prosperity in morals or religion. Subsisting upon charity, and without regular work, they are exposed to the temptations attending idleness, as well as to those common to crowded cities, and their condition calls for the sympathy and prayers of God's people far more, even, than for their contributions. The prospect of their return to Hasbeiya is still uncertain, but it is to be earnestly hoped that the early spring will see them again settled there, or in some other way released from their anomalous and dangerous position.

### *Rasheiya, Ibl, &c.*

Facts respecting Rasheiya, as affected by the war, were given in December last. The native helper formerly there, Elias Yakob, has now been for some time in Tyre, where he finds a good opportunity for usefulness, many refugees and citizens of Tyre assembling at his room for worship on the Sabbath. The report says:

There seems to have been a spreading of the leaven of the gospel among the people of Rasheiya during their exile from home, and we have reason to hope that that village, if rebuilt, will be among the most interesting of all our out-stations. The out-stations in Merj Ayun are Ibl, Kheiyam, and Deir Mimas, and there are a few Protestants at Blaati. The people of all these villages, as indeed of the whole district, were driven from their homes, their houses were all plundered, and many of them burned, and their crops, with most of their effects, became the spoil of the Druzes and Metawalies of the vicinity. The villagers found a sort of protection among the Metawalies of Belaad Beshara and Belaad esh Sheekif, and after a while, returned to their homes, where they are now living, though in a state of destitution. Since their return, the missionary has several times visited them, and found increased facility for access to the minds, and we may hope the hearts, of large numbers. The attend-

ance upon Sabbath services is very full, and at ordinary evening prayers, in the house of our native helper, as many as fifty are sometimes present. Preaching is kept up at each of the three villages mentioned.

#### *Cana and Alma.*

Our Southern out-stations, Cana and Alma, suffered less from the war than those of which we have spoken. In Cana, indeed, no disturbance took place, and the people suffered only in a general way; that is, from the interruption of work and trade. Yet, both in Cana and Alma, the spiritual interests of our flocks have suffered from the long interruption of missionary labor, and from the distractions of the war. But the close of the year finds the congregations undiminished, and the attention to the concerns of religion much as heretofore.

#### *Schools.*

In the department of *Education*, there has of course been great interruption, caused by the disturbances of the summer. At the beginning of the year, we had schools in Sidon, Tyre, Alma, Has-beiya, and Deir Mimas. At its close, we have them in Sidon, Alma, and Kheiyam, with an urgent call for them in other places. The school in Tyre was suspended early in the year, on account of the want of funds. The others were broken up by the war, except that at Sidon, which was largely increased by the influx of villagers, so that we were obliged to employ an extra teacher for a time. For the same reason, we have just opened in Sidon a small school for girls and women, taught by a former member of Mr. Bird's family.

In Cana, a school is to be opened at the beginning of the new year, under the charge of a pious young man from Abeih seminary. In various places there seems to be a new interest among the women in learning to read, and several of them frequent the schools for this purpose, as well as a number of grown-up girls.

#### *Prospects.*

By way of review, we may state that the number of scholars now in our schools at different places is about eighty, and the average number who attend preaching at the station and out-stations, nearly three hundred.

We find ourselves at the close of the year in an open field, with little show of opposition from any quarter, with an increasing spirit of inquiry abroad, with crowded congregations in as many as five different places for stated preaching, and smaller congregations in others; and wherever we go, we find the ears of the people open. It is true there are some who profess an interest in religion from mercenary or worldly motives, and it is not very difficult to distinguish them. But with many, we hope it is otherwise; and in any case, we ought not to neglect the opportunity thus afforded us for speaking the words of eternal life to all, whether they will hear, or whether they will forbear. A wide and effectual door is set open before us, and because the days are evil, we must redeem the time. Souls are perishing, and what we do for them must be done quickly. Who will come to our help? And who of those that cannot come, will help us mightily in prayer for that divine blessing, without which all effort is vain?

#### *TRIPOLI.*

MR. JESSUP, of this station, has been at Beirut since April last, assisting in the arduous labors thrown upon the brethren there. Mr. Lyons was also absent in December, to assist in carrying forward the labors at Sidon, and during that month the work at Tripoli all devolved upon Mr. Wilson, who had removed from Homs because of the unsafe condition of the country. The station report, however, is signed by Messrs. Lyons and Jessup.

#### *No Outbreak.*

We have abundant reason to thank God for his great goodness to us during the eventful year just closed; for while so large a portion of the land has been

desolated with fire and sword, and some of the fairest portions stained with blood, we have been permitted to prosecute our work in Tripoli without hinderance or molestation.

At the time of the fearful massacres on Mt. Lebanon and in Damascus, the Moslems, who form by far the largest portion of the population of our city, assumed a hostile attitude towards the Christians, which naturally occasioned among the latter no little anxiety and alarm; but no actual outbreak occurred, either in the city or on the plain, or on the mountains adjoining; and now, since peace and order have been in a measure restored, all things have returned to their accustomed channel.

### *Spiritual Deadness.*

Would that we could report such progress of gospel truth among the people of Tripoli as would be commensurate with the greatness of God's mercies to them. But alas! they seem to be wedded to their idols, dead in trespasses and sins.

Among the Mohammedans, we have been enabled to do little more than keep up our former acquaintance; and indeed, more than this we could hardly expect to do, when we take into consideration the bitterness and hate engendered in their minds, by late events, towards all Christian sects.

And as regards the Christians, towards whom our labors and efforts have been more particularly directed, instead of becoming more humble in consequence of God's dealings with their co-religionists in various parts of the land, and more sensible of their dependence upon the divine arm, they seem to have become more hardened in heart and conscience. They are as tenacious as ever in clinging to their profitless ceremonies and empty forms of worship, and as indifferent as ever to all that is vital and spiritual in true Christianity. Sabbath after Sabbath, hundreds of these nominal Christians have passed by the open door of

our mission chapel, within sound of the preacher's voice, yet cared not to enter and listen for a few moments to the message of divine truth.

### *Missionary Labors.*

We have, however, maintained our Sabbath services throughout the year, and though there have been sometimes twenty-five or thirty persons present, the average attendance would not probably exceed ten. And we have endeavored not to relax our efforts in the use of other appropriate means for influencing men to embrace the truth.

In addition to the public exercises of the Sabbath, we have held weekly evening prayer meetings in our own dwellings; have visited the people in their homes; have conversed with them on the interests of their souls, in their houses, in their shops and in the streets; and distributed among them religious books and tracts. But all has been apparently with so little effect, that we have sometimes almost felt prompted to follow the example of the Apostles at Antioch, who, when they were not received by the inhabitants of that city, shook off the dust from their feet as a testimony against them, and departed.

Yet we are by no means without hope. The seed has been sown. The word has been preached, and our faith is strong in Him who has declared, "My word shall not return unto me void, but it shall accomplish that which I please." Yes, it shall, sooner or later, accomplish God's own purpose, whether it shall prove a savor of life unto life, or a savor of death unto death.

### *Signs of Promise.*

But to turn from the contemplation of the dark view now presented, let it not be supposed that there are no signs of promise in Tripoli. Many have become enlightened, and there are some so fully and thoroughly convinced of the truth of Protestant Christianity, that they need but the quickening influences of God's

Spirit operating upon their hearts, to bring them at once to embrace Christ as he is offered in the gospel.

But the indications of progress are to be found rather in the villages in the vicinity of Tripoli than in the city itself. In the village of *Kisba*, south of Tripoli, and also in *Halba* and *Sheikh Mohammed*, to the north-east, in the district of *Akkar*, light is springing up, and a spirit of inquiry has been awakened. These and numerous other villages have been visited during the past year, and some of them several times. The disturbed state of the country however, during the summer months, prevented our making as frequent and extensive missionary tours as we had anticipated and desired. Two journeys performed by Messrs. Wilson and Lyons, during the autumn, through the district of *Baalbec*, for the purpose of distributing charity to the needy and suffering in that region, are worthy of mention here, for the reason that the missionaries were there brought into contact with many thousands of nominal Christians, the great mass of whom were previously unknown to us, and most of whom had probably never before heard the voice of the Christian missionary. We have great hope that the acquaintance which has thus been formed, under so favorable auspices, with this Christian population, will result in the spread of light and truth in an interesting and extensive region of country, where little if any missionary labor has hitherto been attempted.

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### Mission to Western Turkey.

#### PHILIPPOPOLIS.

LETTER FROM MR. MERIAM, FEBRUARY 15, 1861.

#### *Tours of a Colporter.*

THIS letter consists mostly of detailed statements respecting the labors of a native, employed as a colporter. He is an Armenian from Nicomedia, who was recommended by some of the brethren at Constantinople, for

the work at Philippopolis, and had been there since September. Mr. Meriam writes:

He has made two tours under our direction, one to the north and the other to the south of Philippopolis. He has distributed and sold tracts, and sold the New Testament in Bulgarian, Greek, Turkish, Armenian and Hebrew, as well as other religious books; and has preached the gospel in about forty different towns and villages in the vicinity of this city. These towns and villages represent a population of more than one hundred thousand souls. His custom is, upon entering a place, first to call upon the priests and teachers, if there are any, and make them acquainted with the character of his mission and the contents of his boxes. He then visits the schools and the khans, or public houses. The priests very generally show themselves friendly, and the way is open for the people to call upon him at his room in the khan, and as he sells the New Testament and other portions of the Bible, he preaches the gospel. A short sketch of the two tours this colporter has already made will make you acquainted with the work among the villages surrounding this city.

Extracts only can be given, from the detailed account which is furnished. At some places he met with coldness and indifference, and at a few with opposition; but at many, as will be seen, the reception both of the laborer and of the books which he would sell, was of the most encouraging kind.

#### *Chardak, Otluk keoy and Karlofer.*

The village of *Chardak* contains four hundred Bulgarians. The priest of the village invited the colporter to his house, and requested him to read and explain some chapters of the New Testament. To an audience of thirteen he read the 13th of Matthew, and preached to attentive listeners. The priest seemed delighted to find a man who loved to speak of spiritual things. He sold but few books, as the people are very poor. *Otluk keoy* is a large village of 12,500 Bulgarians, about thirty miles from Philippopo-

lis. Here our colporter was well received by all classes. He visited a large, flourishing school, and the teacher assisted him in selling the Tract Primer and the New Testament to the scholars. He spent a few days in this village, his time being wholly taken up in selling books and preaching the gospel. The people blessed the Board, and pressed our colporter to come again to them with the whole Bible. He sold in Otluk keoy about forty dollars' worth of books. *Karlofer* is about forty miles from Philippopolis. It contains a population of 7,500 souls, all Bulgarians. Three friendly teachers seemed awake, and eager to hear the word of Life. He found here a native physician who called himself a Protestant, and conducted family worship morning and evening. This physician conducted the colporter to a monastery near the town. The establishment is called a monastery, but in reality it is a nunnery, containing fifty nuns. To these nuns he preached the gospel, and sold about ten dollars' worth of books, mostly the Psalms in Bulgarian.

#### *Second Tour—Opposition.*

Upon reaching Philippopolis, our colporter immediately prepared to make a second tour, although it was now winter in earnest. He seemed on fire with zeal to preach to the villagers, and offer to them the word of Life. He left on the 6th of December, and stopped first at Stanimak, a large village, about ten miles south-east of this city. This is a Greek village, containing 9,000 Greeks, 100 Turks, and a very few Bulgarians. He was refused admittance to the schools, and met with scoffing and ridicule in the streets, khans and shops. They asked him if he had brought with him a machine for making Protestants. He remained six days, endeavoring to rouse the people from their spiritual death, but saw few signs of life, and left after selling \$1 60 worth of books. There were twenty priests in this village, but

not one would speak a word with the "Protestant dog."

#### *Glad Reception in other Places.*

*Prestovitza* is a pretty village among mountains, containing 1,000 Bulgarians. Priests and people received him gladly. He was invited to take his books to the church, and during two feast days preached to all who came there. The priests purchased the Testament and advised the people also to do so. The people were much awake, and very eager to hear as well as to buy; and but for their poverty, he would have taken no books out of this village. At *Perositza*, two hours farther on, he was surprised and delighted to find the people so eager to hear the New Testament read and explained. Thirty persons immediately gathered themselves together at the khan where he stopped, and showed great joy when they found that he was the New Testament seller. In this village are two churches, one priest, one school, two teachers, and 150 scholars. The priest and the teachers showed great kindness to the colporter, and assisted him in selling books and distributing tracts. The chief man of the village invited him to his house. Here a small company was assembled, and he was asked to read from the Testament and to pray. While eating at this man's house, he was pressed to drink wine with the rest. This invitation led to a long conversation, during the course of which he explained why he did not drink, and urged upon them a higher life than that afforded by the wine shop. Upon returning to his room at the khan, the teachers and the priest called upon him and asked him to explain some passages from the Bible. He left this village after selling about thirteen dollars' worth of books, and with the earnest invitation from all classes that he would quickly return to them.

At *Kritchma*, a village of 1,000 Turks, he met with no success, but one hour further on he again met with encour-

agement. *Kozatzko* is a little village of but 225 Bulgarians, yet it has a prosperous school, and but two wine shops. The priest shook the colporter's hand with delight, and told him that for a year he had used the Protestant New Testament in his church, and that all the people were pleased with it. "It was plain, and all could understand it." The people pressed around him to hear him speak of the Bible and of salvation through Christ, and sighed that they had no money with which to purchase a Testament to be their own. For two days he improved opportunities to preach to eager and attentive gatherings. He visited the school and addressed the scholars, and in the evening the teacher visited his room and asked him to dictate a form of prayer, as he (the teacher) wished to open his school with prayer, but knew not what to say. He sold two dollars' worth of books, and left deeply impressed with what he had seen and heard.

An hour and a half farther on, he came to *Bertsikova*, a village of 2,000 Bulgarians, about twenty miles from Philippopolis. His room at the khan was quickly filled with people. One of the priests asked him if he was a Protestant. He answered that he was, and explained to them what Protestantism was, asking them if they also did not wish to be true Christians, in accordance with the New Testament standard. He distributed forty Testaments to the crowd, and asked them to find the passages as he read them. They did so with great eagerness, and he pointed out to them and pressed home upon their consciences such texts. For four hours the people gave unwearied attention, as he thus preached the gospel. At length they saw that he was weary and hungry, and begged him to stop for the present and appoint a time on the morrow, when they could again assemble to hear him.

#### *Discussion with Priests.*

At *Belovar* he had a remarkable ex-

perience, the people coming together to see him, and two priests forcing a conversation and discussion of six hours in length. They asked him such questions as these: "Why do not the Protestants worship Mary and the Saints?" "Why do not the Protestants send all who are over seven years of age to the confessional?" "Why do the Protestants accept only the Bible and reject other books as the rule of faith?" He replied to the questions in order, and one of the priests seemed convinced of the justice of his replies, but the other was enraged and said: "Your talk is plausible enough, but if you do not accept the Virgin Mary as Intercessor with God, you cannot be saved." Our colporter replied, calmly: "Judge not, that ye be not judged." "Do you believe the Bible? If so, listen." He then opened the New Testament and read Rom. x. 9-11, Acts xvi. 31, and like passages, stating that belief in Christ is the requisite for salvation. At length the priest, whose anger was now abated, asked: "Do you believe that Jesus Christ is the Son of God?" "Most certainly I do?" "If you do," said the priest, "you can be saved." From this text, which the priest had confirmed, he preached to an audience of eager listeners. When he left this village many shook hands with him, bidding him God-speed, and promising him a friendly welcome, whenever he should return. The village contains 750 Bulgarians.

The colporter returned to Philippopolis with almost empty boxes. He is now absent, on his third tour, taking with him over two hundred dollars' worth of books. This sketch of the condition of a few of the villages and towns surrounding Philippopolis will disclose to you our pressing want of native preachers. Would such inviting openings for outstations be long neglected if they were in Africa or Asia, instead of being in Europe?

Mr. Meriam mentions, with satisfaction, the stationing of Mr. J. E. Blunt, "a man of

character and prudence," as English consul at Philippopolis; but regrets a change in the government of the province—the removal of a governor who had shown himself "enlightened, without bigotry, above taking bribes;" and friendly to the principles of religious liberty and to the missionaries. Before his removal he had secured for them ground for a burial-place. "We labor on," our brother writes, "with many things about us to encourage."

### Mission to Central Turkey.

#### MARASH.

LETTER FROM MR. WHITE, JANUARY 28, 1861.

#### Religious Interest.

A FEW words from Mr. White, respecting the week of prayer and the religious prospects at Marash, appeared among items of recent intelligence in the Herald for April. This letter, making fuller statements, though brief, will be read with grateful interest.

You are doubtless awaiting, with deep interest, intelligence from the various stations, to learn with what results the week of prayer has been attended. It is with feelings of gratitude we would record that God has not passed us by, but has granted a spirit of prayer and activity on the part of Christians, and of inquiry on the part of Armenians and Catholics. There had been much interest during the whole of December, and many little meetings for prayer were held; but since that second week in January, this interest has deepened and become more extended. During that week, prayer meetings were held every evening in the church, the average congregation being 500. The exercises, up to the close, were of a very interesting character, and the prayers and remarks testified that the Spirit of God was present. It is said there has never before been so much activity among the Protestants, and so much inquiry among the Armenians and Catholics, as at the present time. Our congregation numbers from 650 to 750, and every Sabbath there are from twenty to fifty new hearers.

#### Prayer Answered.

I preached not long since from the text, "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now, herewith, saith the Lord of Hosts." One of our young men, after going home, said within himself: "God says, *try me once*. If you do not believe my word, still *make the trial once*, and see if I am not willing to bless you." And, said he, I will try. He selected, as a subject of prayer, a Catholic woman, a neighbor. The very next Sabbath, she was in our church, an avowed Protestant. And since then, within a few steps of that young man's house, *six men*, heads of families, have become open Protestants, and now attend our church! Would that we all might thus take God at his word, and receive such blessings!

The Catholic Bishop, finding that his flock was diminishing, induced the Pasha, last week, to give an order, that the members of the various communities should not meddle with one another, under penalty of five hundred stripes and banishment. But the word of God is not bound, and our brethren are as diligent in making known the truth, and the Armenians and Catholics in listening, as before. Will not our friends in America pray that these blessed influences may continue and increase, until this whole city shall be brought under the power of the truth.

I have long been wishing to instruct our young men somewhat, but Baron Avedis's sickness, examinations, meetings, &c., have prevented. Dr. Goodale has now taken the preparation of the weekly lesson for the Sabbath school teachers, and I have taken a class of nine in Sacred History, beginning with the Creation. They meet four times a week, and have entered upon the study with much zeal.

Mr. White gives an estimate of the Christian population of the various towns and villages in the Marash station field, presenting a total of 55,135; and then says:

Even supposing Hajin to fall to Adana, our field numbers 30,000, and how many well-trained laborers will be needed to break unto this people the bread of eternal life! The Home Missionary Society's helper at Ajemli was driven away, but by order of the Pasha returned. The governor of the village was deposed, and our helper now has great freedom and success. Yarpuz is also reviving, the helper there being much encouraged.

### *Sandwich Islands.*

#### *HONOLULU.*

LETTER FROM MR. SMITH, FEBRUARY 4, 1861.

#### *The Religious Interest.*

THE following brief letter furnishes occasion for grateful rejoicing. The reviving and converting influences of the Spirit are still experienced in some communities at the Islands. May all the churches yet be visited.

I wrote you last October, giving some account of a revival of religion which was then in progress on the island of Oahu; and I am happy to state that in some of our congregations the interest continues to the present time. The concert week of prayer for the world—the second week in January—was observed by all, or nearly all, the native Protestant churches throughout the Islands. As the result, some eight or ten of the churches are now enjoying a refreshing from the presence of the Lord. It was a very interesting week with my church and congregation. Though the revival had been in progress for six or seven months, and not a week had passed without some new cases of professed penitence, during that week we received a fresh baptism; and the following week, ten backsliders, and seventeen hardened persons, came forward to confess their sins, resolving that henceforth they would serve the Lord. My church has held a prayer meeting every evening since that time, (now three weeks,) and the number of attendants has been con-

stantly increasing. At our communion season, the first Sabbath in January, thirty-two backsliders were restored to the church, and one hundred and thirty-two were received, on profession of penitence and faith in Christ. Over two hundred are now on our list of inquirers, with the number increasing every week. How easy it is to preach, exhort and pray, when the Holy Spirit is present, convincing of sin, of righteousness, and of a judgment to come!

Brother Clark and myself hold alternate union meetings every Sabbath evening; i. e., my congregation go to his meeting one Sabbath evening, and the next, his people come to mine. Our houses of worship are generally crowded on these occasions, and thus far these have been precious and solemn meetings. As might be expected, many of the Roman Catholics come to hear, and some, I trust, have been savingly benefited by the preaching of the gospel. About a dozen of them have united with our church, and scores of others attend our meetings.

Mr. Clark will of course report to you the interest which his people manifest in this good work of grace. For some two or three months, the Holy Spirit has been moving upon the church and people at Wailuku. Mr. Alexander is now in this city, and informs me that the good work still goes forward with unabated interest.

### *Madura Mission.—India.*

#### *PERIACULUM.*

LETTER FROM MR. NOYES, DECEMBER 1, 1860.

REPORTING the state of things in his field, Mr. Noyes mentions the contribution of fifty rupees to the Board, notwithstanding the poverty of the people, and his desire, "if possible, to induce every one of the 1,200 individuals connected with the congregations, whether man, woman or child, to give at least one farthing." Connected with his station, there are in all thirty native helpers, viz., 1 pastor, 14 catechists, 6 readers, and 9

teachers, who "have generally been faithful." Two new village congregations had been received during the year, making now twenty connected with the station, with a total membership of 1,200; an increase of sixty-one within the year. There are at least six other villages in which Christianity is likely to gain a foothold. The cholera had prevailed to a fearful extent in many of the villages, but the number of deaths among the Christians had been comparatively small. The Zemindar mentioned in a former letter as greatly oppressing the Christians of Coambey, had been complained of to an English magistrate, found guilty, and sentenced to three months imprisonment and the payment of a heavy fine.

### *Progress of a Congregation.*

This Coambey congregation, which now has about one hundred members, has grown up from a very small beginning. When I first went to the place, about seven years ago, I found a school-house which was built in Mr. Lawrence's time, and there had formerly been a "mission day school." There were two old men, of the shanar caste, who, with their wives and two sons, constituted the whole Christian community of that village. My predecessor, who was with me, advised me to employ one of the younger members of the congregation as a teacher. This I did, and soon after sent a catechist to labor there. The congregation has since gone through various changes. At one time thirty pariah families joined, and after continuing for about a year were frightened away by the Zemindar. Afterwards several families of chucklers joined, who were also all driven away, excepting one man who still continues in the congregation. The next movement was among the shanars, and though they have suffered much persecution they have remained firm. Twenty new members, from the same caste, have been added the past year. There is a church of sixteen members and a school of nearly forty pupils, fifteen of whom belong to Christian families. A new house of worship is in process of erection. The people have subscribed 48 rupees, and are going

on with the work. They have laid the foundations, and have a large quantity of building material on the ground. They wished me to begin the work, and I did so by marking out the foundations; but I have not paid a farthing, nor shall I until they have done their share. I have told them that after they have done all they can, I will take hold and help them finish. An interesting and encouraging circumstance in relation to the present state of this congregation is, that the women seem as much interested as the men. When I first knew the congregation, not more than two or three women, of any description, came near the church, but now the women make up a respectable part of the audience; though the place of meeting is so small, compared with the size of the congregation, that they find it difficult (as they always come last) to find places to sit down. Having said so much of this congregation, I have not room to speak of others.

### *Churches.*

There are seven churches connected with this station. It is a matter of deep regret, that though these churches have been organized about four years, only one of them has a pastor. The organization into separate churches, of the communicants living in different localities at a distance from the station, has been no disadvantage, even without pastors. On the other hand, the idea of responsibility involved in being members of the local church, with the feeling of obligation to watch over one another and to perform the other duties which members of the same church owe to each other, as well as the Christian dignity attached to the privilege of being partakers in the receiving and disciplining the members of their own body, has no doubt had a very beneficial influence on the native Christians; but a church without a pastor cannot be expected to develop and grow like one which is fed by a faithful shepherd. The number of additions by profession to all the seven

churches has been only eleven. This is a very small number compared with the 1,200 under Christian instruction, and

a sad evidence of want of spiritual life in the churches, and of our great need of an outpouring of the Holy Spirit.

## Miscellany.

### CHINESE INSURGENTS AND CHRISTIANITY.

THE following Edict, with the notes and other remarks, were forwarded by Dr. Bridgman, of Shanghai, for publication in the Herald, as throwing some further light upon the views and intentions of the insurgents with reference to Christianity and Christian missionaries.

*Edict for the Toleration of Christianity, given by the young prince, the eldest son of Hung Sew tsuen, on solicitation of the Rev. Griffith John, the Rev. H. Z. Kloekers, and others, at Nanking, November, 1860.*

"The Decree of the Heavenly Father, the Heavenly Sire, and our Sire, has been received; and it is our pleasure to proclaim it to you, our brothers Ho and Fuh; to you, our uncles Kan, Tah, Yuh, Sew, Ngan, Hien, Fu, and Chang; to you all, our younger brethren, the Heavenly Leaders, Generals of Divisions, Principal Magistrates and Magistrates General, Divine Controllers, Court Directors, Metropolitan Protectors, Divine Leaders, Members of the Six Boards, Chief Attendants; and to all our Ministers, both within and without our capital, that you may know the same.

"The True Doctrine of the Father and the Sire is the Heavenly Religion, and in it the Religion of Christ and the Religion of the Lord of Heaven are both included. The whole world, with our Sire and our Self being one family, all who kindly and lovingly conform to and keep this Doctrine are permitted to come to our court.

"From a memorial presented by our uncles, Kan, Ngan, and Chang, we see and know that Yang Tuh-sin [Rev. Mr. John] and the others, missionaries from the foreign lands, deeply interested in the Heavenly Kingdom, reverently obedient to the Father and the Sire, and grateful for the bestowment of power and authority to effect wondrous deeds attracting the near and the remote, have come on purpose to observe these glories, to do homage to the High Ruler and to Christ, and to ask permission to propagate the True Doctrine.

"Considering that the present is a time of war, and that troops are moving in various directions, we are truly afraid that the said persons, while devoted to the propagation of religion, may sustain serious injury by the revolutionary army, to our deep regret; seeing, however, that

they are really faithful men, and reckon it as nothing to suffer with Christ, we do regard them with high esteem.

"Let our brothers and uncles, therefore, give commands that they be treated kindly and lovingly, and that there be no occasion for strife or quarrel; and let all, realizing that the Father, the Sire, our Sire, and our Self, are one Family and one Body, treat the missionaries with extraordinary courtesy. This is from the Prince."

### Notes and Explanations by the Translator.

For duplicate copies of the Chinese of the foregoing edict, I am indebted to the Rev. Messrs. John and Kloekers,—the original of which, written on satin, with the vermilion pencil, by and in the name of the son of Hung Sew tsuen, and stamped with the seal of the Celestial King, his father, has been sent, by Mr. John, to one of the Secretaries of the London Missionary Society.

Mr. Hamburg, in his "Visions" of Hung, gives the following particulars of this youth: "In the tenth month of this year, [1849,] on the 9th day, [June 28th,] at the rising of the sun, the first son of Hung Sew tsuen was born. Just at the same time, thousands of birds, as large as ravens, and as small as magpies, made their appearance. They continued long hovering about in the air, and finally settled on the trees behind his house. These birds remained in the neighborhood of the village about one month, to the astonishment of the people, who said the crowd of birds came to do homage to the new-born King."

Though I have tried to make a full and accurate translation of the edict, I am by no means sure that I understand the original. Indeed, I do not know in what sense some of the terms are employed by the royal youth; it is quite certain, however, and it is a notable fact, that the *toleration of Christianity* is freely granted, equally and alike, to both the Roman Catholic and Protestant Missionaries.

Two important inferences may be plainly drawn from this document, one regarding the polity, and the other touching the theology of the insurgents.

It is often asked, Have the Rebels any regularly organized government? And, if they have, what is it? Their long list of officers enumerated seems to me a sufficient warrant for an affirmative answer to the first. There can be no doubt that they have a regularly organized government, however much it may differ from that of the Manchus and from all that have preceded it. Many of its details are purely

Chinese and well defined; others, however, seem quite new, and it is not easy to say, at present, what they are, either in their theory or practice.

The military element enters largely into the whole great movement; and there is in it, likewise, a strong theological element, with, as the edict evinces, something friendly towards foreigners. The probability is, and I have no doubt the fact would be patent enough if they were allowed to speak freely for themselves, that these men do not yet know what precisely will be their settled and permanent forms, military, civil and ecclesiastical. At present, and at the distance we see them, they seem less a *state* than an army, or a collection of armies. It is a fact, however, that they have a *civil* as well as a military department; yet how far the two are distinct, the one from the other, I am unable to determine.

I have said above, and I repeat it here, for the sake of emphasis, that I do not know in what sense some of the terms in the edict are employed. This is the case both in regard to the titles of the officers, and to the appellatives given to the Supreme Being.

Yang Siutsing, the infamous Eastern King, was, evidently enough, a bold blasphemer and an impostor; but it is not so clear that these two epithets are justly applied to the deceased Southern and Western Kings, or to Hung Sew tsuen, now styled the Celestial King, TIEN WANG. With our notions of things, celestial and terrestrial, there is a shocking impropriety in calling any human government or ruler *Heavenly*. But men's notions, like their tastes, will differ; and keeping in mind the very limited instruction these men have yet had in Biblical theology, they should not be judged of by us too hastily.

The four distinct persons, in the edict designated *Yay, Tay, Tay, and Chan*,—i. e., God the Father, Jesus the Savior, Hung Sew tsuen, and his son, are declared to be *one Family and one Body*. In what sense they are so regarded is not evident; but this is evident, and I think certain, that they are declared one in quite the same sense, if not exactly the same, as in a previous clause, where the young prince says, the whole world, all its nations and individuals, with our Sire and our Self, are "*one family*."

This may be too favorable a view of the use of the terms in question; and for the present I am not anxious to defend it. At the same time it is not only safe but right for us, until more fully informed, to put the most favorable construction upon the language of men struggling, as they are, amid thousands of difficulties, for light and freedom.

The composition of the edict, considered in a literary point of view, is by no

means bad. On the contrary, if it be the work of the young prince, now only in his twelfth year, it certainly does him no small credit.

E. C. B.

#### EMANCIPATION IN THE WEST INDIES.

THE English Baptist Missionary Society, finding that representations frequently made respecting the results of emancipation in the West Indies, and the general condition of those Islands, were injuriously affecting their missionary operations there, sent a deputation, some months since, to ascertain the real facts in the case. On the 20th of February last, a public meeting was held in London to receive the report of that deputation,—E. B. Underhill, Esq., and Rev. J. T. Brown. The subject is one which has excited much interest in the United States as well as in England; and the statements made at that meeting were of so much value, that readers will be glad to find the more important part of them transferred to the pages of the Herald.

#### Remarks of Mr. Buxton—Statistics.

The chair was occupied by Charles Buxton, Esq., M. P., who, among other remarks, said:

No doubt the former slaves had passed through a period of great suffering since their emancipation—owing, he firmly believed, to other causes, and not to emancipation; but the meeting would hear from the deputation an account of what they had seen, and he believed the unanimous conclusion would be that that was a bright day for the West Indies when the people of that country were set free. Nothing could be more remarkable than the progress of the island during the last few years. At one time its trade appeared as though it would be ruined by the competition with Cuba, but of late years it had increased with most remarkable rapidity. In the four years ending 1853, the exports and imports of the island amounted to 32,000,000*l.* only, but in the four years ending 1857, they amounted to nearly 37,000,000*l.*—an increase of more than four millions and a-half. In the last named year, the exports and imports amounted to nearly 11,000,000*l.*, sugar alone being exported to the United Kingdom to the extent of 5,600,000*l.* That was a signal proof that the statement of *The Times* newspaper, as to the production of sugar in the islands having come to an end, was unfounded. In addition to this, it must be remembered that, in the time of slavery, whatever the island produced was exported; the food of the slaves consisting principally of salt fish and yams, their clothes and lodging being of the most wretched description.

At the present time, however, the creoles were rapidly rising in their social and physical condition, and appropriated, to a great extent, the productions of the country for their own use. He would not further anticipate the report of the deputation, but would simply add that, in his opinion, notwithstanding every discouragement, emancipation had proved itself, beyond all doubt, to be a good thing for Jamaica, not only by producing glorious moral results, but by enormously enhancing the prosperity of the island.

*Mr. Underhill's Statements—Adverse Appearances.*

Mr. Underhill said, that Mr. Brown and himself proceeded towards the close of 1859 to the West Indies. Mr. Brown spent, altogether, about six months in Jamaica, and he (Mr. Underhill) about a year, in that and the other islands of the West Indies; and therefore the statements they were prepared to make were the result of no rapid and cursory view, but of close investigation, followed out to the best of their ability. He must admit that at the first show of things, those who maintained that emancipation had failed had something in their favor. There could be no question that, with regard to Jamaica, there had been a very considerable diminution in the exportation of the staple products of the country. \* \* \* He must also admit that upon entering the island of Jamaica the representations as to its decline struck one as being very truthful. On landing at Kingston, one found a large city, the streets of which were either deep in mud or sand. The whole town appeared sadly neglected, and many large warehouses were wholly unoccupied, whilst beggars and drunkards abounded. The feeling of depression was still further increased upon reading the newspapers, or going into the country. Estates once flourishing, were desolate and uncultivated, and the buildings in every direction were rapidly falling into decay.

But there were one or two circumstances which materially altered the first impression which this state of things produced on the mind. In the first place, while Jamaica, to use a favorite expression, had been ruined, the West Indies generally had prospered. It was a curious fact, for instance, that while the exportation of sugar for three years before emancipation had averaged from all the islands 3,600,000 cwts., in 1858 it amounted to 3,500,000 cwts., being only a diminution of 100,000 cwts., or about 2,000 hogheads. It was obvious, therefore, that there was some other cause for the decay of Jamaica. \* \* \*

With regard to Kingston, also, he learnt that instead of being, as it once was, a kind of central market for the Spanish main, the merchants of the different ports

in South America either stopped at St. Thomas's island, or preferred to trade direct with Europe, which would account largely for the appearance of Kingston. Then came the question of the country estates, and here he would not enlarge on the evils of absenteeism, nor the effects of the immense mortgages which had ruined so many of the estates, nor the results of mismanagement, nor the frauds perpetrated by the managers of the estates against the proprietors. \* \* \*

The great cause of all the decay—irrespective of those he had alluded to—was the removal, in 1846, of the protection which West Indian sugar enjoyed in the English market. The West Indies were not prepared to encounter the loss of that protection. In 1846, their sugar was selling in England at from 30*l.* to 40*l.* a ton, free of duty, but after the equalization of duties the prices fell to 14*l.* or 15*l.*, whereas, the planters of that day said they could not make it for less than 24*l.* or 25*l.* True, the island of Trinidad had prospered since the removal of the protection, and so had Barbadoes, but that was partly because the planters of those islands had done all in their power to improve their agricultural and manufacturing processes, and partly from other causes. Barbadoes, for instance, had profited by a competition in the labor market, and had been able to produce sugar and rum very cheaply. Trinidad also had promoted coolie emigration, much to her advantage. \* \* \*

*General Condition of the People.*

But he would proceed to show what was the condition of the general population in Jamaica. There were 380,000 people in the island dependent to a great extent on the cultivation of the land. These people were the slaves of former days, but were now the enfranchised peasantry, and it was only right to consider how emancipation had affected their interests. On this point he could at once say, that their position had in every respect immensely improved. It had been said that the negroes were an idle lot of people, who squatted upon the land, and were quite content if they got a pumpkin to eat. But this was quite false. The first thing the negroes did was to leave the estates in great numbers. There were now but few estates on which they resided, and in those cases the planters had treated them as free men, and consequently secured their affections and services. A contrary line of treatment was pursued in the majority of instances, and that, together with want of capital wherewith to pay the wages weekly, had the effect of driving them away. \* \* \*

*Property.*

Great numbers of the old slaves had purchased land, and it was an amazing

fact that, at this moment, three-fifths of the cultivated land in Jamaica was the *bona fide* property of the blacks. He held in his hand a return of one missionary congregation, and there were some interesting facts contained in it which he would take the liberty of quoting. In that congregation there were seventy-three heads of families, of whom sixty-two were once slaves, which should be charitably considered when looking at the progress they have made in the arts of civilization and mental culture. It could not be expected that in twenty-one years all the old feelings and passions, and moral taints of slavery, would be removed from the land. These seventy-three families possessed among them 342 acres of freehold land, and rented an average of two acres each besides. They possessed amongst them seventy horses or mules—a species of property negroes were very anxious to have. Surely these facts proved that they were not “squatters,” in the sense in which that word was used. The report of the Hanover Agricultural Society strongly supported him in the conclusions to which he had arrived in reference to the negro population. That report stated that in six districts of the parish, containing four or five thousand people, there were 802 proprietors, holding about 4,200 acres amongst them, which would be about five and a-half acres to each family. He valued the land possessed by the people at 3*l.* 10*s.* per acre, which was a much lower estimate than he might fairly put upon it. This would make 1,050,000*l.* as the price they had paid for the land. But they had not only bought land—they had built houses upon it. The cottages in which they lived during slavery had been destroyed, and he was thankful it was so. The people had built for themselves a better class of houses, at a cost which could not be less than 10*l.* per house, and he was very glad to say it was very rare to find more than one family in a house. That amounted at least to 600,000*l.* Their furniture would be very moderately valued at 3*l.* per house—about half the real value—making an additional 180,000*l.*; and their carts, horses, mules, pigs, &c., could not be put at less than 50,000*l.*, which was, in fact, much under the mark. The next item was a very interesting one, namely, the value of the sugar mills, and implements used in the production of sugar. There were 143 sugar-mills in a portion of Hanover alone, and there could not be less than 5,000 in the island of Jamaica. These mills were valued by the Hanover Agricultural Society at 10*l.* each. Then, as to their clothes, they were as well dressed as the agricultural laborers of England, and every negro had at least one, if not two suits. It was not true that the moral and respectable people were gaudily dressed.

Upon the whole, the clothes would be cheaply valued at 1*l.* per head—making 380,000*l.* Then, and lastly, there were deposits in the savings' banks to the extent of 49,395*l.* The sum total of all this property, which had been accumulated since the emancipation, was 2,358,000*l.*—an estimate which he ventured to say was much below the mark. Of course there were some idle and some ragged people among them, as, indeed, there were in every country on the face of the earth. \* \*

#### Industry.

He found that each family cultivated some land for itself—say an acre to each family. An acre would produce from 15*l.* to 50*l.* worth per annum; he had estimated it at 20*l.* The entire produce of this island would be 2,500,000*l.* per annum. Was that an idle people? His calculations were checked, in a very interesting way, by those of the Hanover Agricultural Society, to which he had previously alluded. That Society estimated the average earnings of each family at 30*l.* per annum. The number of families was 76,000, so that, according to the Society, the annual earnings of the negroes in Jamaica amounted to 2,280,000*l.*, a conclusion nearly similar to his own, though he had arrived at it by a totally different process of calculation. \* \*

Upon the whole, therefore, he was of opinion that the negroes of Jamaica were not an idle race, especially when the climate was taken into consideration; and in his opinion he was corroborated by the statement of a planter of thirty years' experience, who had told him that he did not believe better laborers could be found in the world than the creoles of Jamaica.

#### Religious Condition—Morals.

A few facts might not be uninteresting with reference to the religious condition of the people. In the first place, they had built 220 chapels quite independent of the Established Church, of which he could find no record showing their number. In connection with these chapels there were 53,000 communicants, or about one-eighth of the entire population. This itself was a very gratifying and rather unusual state of things. The number of people regularly attending these chapels was 91,000, or about a fourth part of the population, and the Sunday schools contained about 22,000 children, or about a third of the children who were capable of attending school. Lastly, they raised every year for religious purposes about 22,000*l.* \* \*

And now he came to the question,—What about the character of the people? There were three drawbacks in the negro character. In the first place, he was addicted to petty thieving; secondly, he was

charged with being a great liar—and there was some truth in the charge; and lastly, there was a good deal of deceit about him. These were undoubtedly evils, but, bad as they were, they owed their existence, to some extent, to the influence of slavery. To meet force the slave had recourse to fraud, and to spite an uncontrolled master he would thieve. But in other respects crime was rare in the West Indies—he meant crime which brought men to the courts of law. He found from the published returns, that the number of men in prison during 1854 was 908, whilst the number in prison at one time in 1858 was only 600. That was not a very considerable number for so large a population. The people were very fond of cutlasses, and there was hardly a man who had not got one, but yet one scarcely ever heard of a cutlass being used to the injury of another man. Men had been known to throw away their cutlasses when they have been quarreling, lest they should be tempted to use them against each other—a circumstance which showed a great amount of self-control and accounted for the unfrequency of great crimes. There was a rising feeling in favor of marriage, and an increasing respect for the marriage tie amongst the negroes, since the abolition of slavery.

#### *Education—The Labor Question.*

The question of education was one of vast importance in relation to the negro. The progress made in the island in this respect had been slight, but from a census taken by one of the missionaries at an interval of twenty-five years, he found that whereas, just before freedom, only three negroes in 5,000 could be found in one particular district that could read and write, at the next census 1,700 were able to do so. That showed that some progress had been made, but for all that, the great want of Jamaica was education.

Mr. Underhill then re-adverted to the labor question, in order to illustrate some points in the relation of the people to the planters. The reason why the latter could not always command labor was, that they could not afford the negroes continuous employment, and that consequently the latter often found it more profitable to attend to their own little farms than to work for the planters. There was, however, another cause which affected the supply of labor, which was very honorable to the negro, and that was the immorality practiced on some of the estates. He had known of negroes who would refuse to let their wives or daughters go and work in places where they would be exposed to moral corruption, but who declared they would rather keep them at home till they died than suffer them to go to an estate to be ruined. \* \* \*

The conclusion he had come to was this, that though emancipation might have occasioned some difficulties to the planters, it had been an unmixed blessing to the people. He did not know a single drawback or qualification that need be made to that statement. Should the planters continue in their present course, they also would reap the advantage in the general peace and security of the country, and in their own increased pecuniary gains. Last of all, he believed the tide in Jamaica was now turned, and that ordinary foresight, prudence and care might make the island even more prosperous in years to come than it had ever been in the past. He recalled his visit to Jamaica with sincere pleasure. He went with deep trembling, but had come away with a gladdened heart, satisfied, as he trusted the meeting was, after having the facts he had laid before it—that Jamaica had not suffered from emancipation, but that its results, both to the people and to their country, would prove to be of the highest, most blessed, and most advantageous kind.

#### *Mr. Brown's Remarks.*

Mr. Underhill was followed by Rev. J. T. Brown, the other member of the deputation, from whose statements, also, a few extracts are presented.

It was natural to inquire what social, philanthropic, and religious results had followed the great expenditure of money, and labor, and time, which had been lavished upon the island, (Jamaica.) He was free to confess that his first impressions on landing, and for a short time subsequently, were, like his friend Mr. Underhill's, very unfavorable and depressing. It was depressing to mark the signs of decay which met the beholder everywhere, and to read the statements in the newspapers; but his impressions were very different after he had lived for some time in the country, and gone almost from one end of it to the other; and he and his colleague had now come back, after making the most searching investigation of the case that they could, to say, in the face of all contradictory reports and lies—to say to all honest and inquiring minds, that to the best of their judgment, as men that had tried to form a judgment impartially, emancipation was an event which called for deep congratulation, for devout thankfulness to God, and for high and sacred hope. If the chief thing in all the world was to make sugar; if there was nothing to have joy in but puncheons of rum; if one of the main things to be done was to reward absentee proprietors, and nourish luxurious excesses; if another of the main things to be done in life, was to make a dependent, a subtle, and an easily controlled laborer, tied to his master; if these

were the highest objects in life, then he would say there was ground for complaint against the emancipation. But if, on the other hand, to have changed some 300,000 *things* into *persons*; to have made their lives happy till they knew not how to express their gratitude; to have planted the germs of civilization and created a rudimentary society; to have turned mere chattels of the planters into artificers and small land-owners, and to have given to a people gospel and freedom—if that were a good thing, then had the emancipationists deep cause for joy. \* \* \*

Facts were facts, and, though Mr. Trollope avowed his dislike for statistics, there were some very stubborn ones which stared him in the face. In the first place, the people were orderly in their conduct—well governed and well behaved; persons and property were perfectly safe on the island, and serious crimes were very rare. The marriage tie was respected, and

children respected their parents. These were facts which forcibly contrasted with the awful condition of society before the emancipation. Again, the religious statistics of the country spoke loudly in favor of emancipation. They contributed largely towards the expenses of religious worship, and many attended punctually the means of grace. The European Dissenting ministers on the island received 150*l.* per annum, and the native preachers, of whom there were sixteen, from 100*l.* to 120*l.* per annum. There were seventy-seven churches connected with the Baptist body in the island; these included 20,000 communicants and 2,000 anxious inquirers; and although there were at times instances of false profession and cases of backsliding, yet the discipline of the churches was good, and their condition, altogether, in many respects furnished good examples for Christian congregations at home.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

DAKOTAS.—Mr. Riggs, of Hazlewood, (February 22,) mentions meetings held during the week of prayer, which seemed to have a good effect. "Meetings since," he says, "have been better attended, and God has mercifully bestowed upon us the influences of his Holy Spirit." Several young persons are mentioned as having become apparently the followers of Christ, and six, (mentioned by Dr. Williamson in a letter published in April,) as having been received to the church.

Mr. J. P. Williamson, of Lower Agency station, wrote March 16:

On last Saturday and Sabbath I had my father with me at this place. A church was organized, which now consists of eleven members. Seven of the number had formerly been members of the mission churches at Lac-qui-Parle and Kaposia. One of the others had been baptized at this place some time since. Three were received on profession of faith—one young man and a newly married couple. All the others, except one, are women. That one is Napesni, at whose house we met, and who was chosen elder of the little flock.

It was a novel sight at this place, when we met on the Sabbath to commemorate the Lord's death, and also to witness the baptism of those received on profession, together with two little children. There were as many present as the accommodations would permit, and we trust the Spirit of the Lord was there, to seal the words spoken not only on the hearts of believers, but to other prominent Dakotas present.

ZULUS.—Mr. A. Grout wrote from Umvoti, January 3.

Some months ago I wrote you, that in view of the distress of the Board our mission would draw nothing for schools, and at the same time I expressed some hope that the people of this station were beginning to feel themselves *men*, and that they would themselves assume the support of the school. The mission had heretofore paid one pound sterling per month, and the people had added to it half that sum,—ten shillings. When the people learned the state of the case, they had consultation, and resolved at once to pay the teacher themselves, and to give him, not one pound ten only, but double that sum, making his wages three pounds sterling per month! Now the school is their own, and Mr. Benjamin Hawes is their teacher. Quite a step in advance, and in the right direction, you will no doubt admit. And I tell them I shall at no distant day call on them to pay my salary too.

MAHRATTAS.—Mr. Ballantine sends the statistics of the churches connected with the Ahmednuggur branch of the Mahratta mission, for the year 1860, and says: "I find that the admissions to these churches on profession, for the year, were 127—about double the number that were received the year before. This gives us ground for encouragement." He gives also a table showing the number of admissions on profession during each period of five years since 1830, which exhibits very gratifying progress, during the last five years especially. The num-

bers stand as follows, for the six periods successively—for the first, 9; the second, 7; the third, 75; the fourth, 63; the fifth, 78; the sixth, 363. Total, 595.

Mr. Barker, of Khokar, in reporting his station for 1860, is permitted to speak gratefully of "the distinguishing blessing which God has been pleased to bestow upon the district." A much larger number have been received to the churches under his care than during any preceding year—thirty-two in all; and two new churches have been organized, as mentioned in his letter published last month. He speaks of the importance of taking measures to furnish the Christians of the district with better facilities for educating their children. "Twenty-four villages are represented in this district," he says, "scattered over an area 25 miles in length by 10 to 15 in breadth, and only six of these are supplied with schools." At the close of his report he says:

When this district first came under my charge, five years since, there was only one church, numbering thirty-three members, representatives from seven different villages, none of which were more than six miles from the station. Now, there are four churches, containing ninety-nine members, who represent twenty-four villages, some of which are twenty miles from the station. At the present time, there are more than sixty inquirers in villages which are scattered over a large area. I have been much gratified, and much encouraged, to find a rapidly growing friendship, and an increasing desire to hear the truth, especially among the higher castes, where we met with opposition on our first coming here. This change promises well for the future progress of the work. The review of this half decade furnishes much occasion for gratitude and thanksgiving, and I invite all the people of God to join with me in praising him for all the spiritual blessings he has been pleased to grant to this people, and in devout supplication for the outpouring of the Spirit in far richer effusions.

Adding a few lines to his report, February 7, he says:

I have been employed since December 24, in itinerating among the villages in the western part of my parish. My family are with me, and we are all in excellent health. We find much encouragement, indeed unexpected encouragement, in that region. I cannot doubt that the Spirit of God is at work here, impressing upon the hearts of this people the truth as proclaimed by us and our helpers.

Mr. Dean writes from Satara, February 18, that Harripunt, the native pastor from Ahmednuggur, now spending some time at Satara, while he has abundant opportunity to make known the truth to young men of the city, yet meets with many trials and persecutions from the people, and it is uncertain whether he will be able to continue his resi-

dence within the city. It is hoped, however, that the prejudices of the people will soon die away, and that great good will result from his labors. During the week of prayer in January, one young woman, after some days of deep distress on account of sin, hopefully found a Savior, and has since "appeared to be a meek and humble follower of the Lamb."

MADRAS.—Writing on the 12th of January, Mr. Winslow mentions the public examination of the mission schools, which was attended by a large assembly of respectable natives and others, and appears to have been very satisfactory. He states that Mr. Hunt is much encouraged by the progress of a new boys' school, in a pariah village west of Royapuram, and by the attendance there on preaching. Respecting the week of prayer he writes:

We are now in the midst of the special religious services of the "Second week of January." A united central meeting was held at the "Banqueting Hall," near Government House, and in the same compound, on Monday evening last, for *prayer and supplication*; and another, for *thanksgiving*, is to be held this evening in the same place.

There have also been other union meetings, attended by all denominations, every evening of the week, in various parts of the city, for the convenience of those in different localities; and at all these places there has been a good assemblage. At the "Banqueting Hall," on Monday evening, there were probably not less than eight hundred persons present, which is more, perhaps, than ever attended a religious meeting in Madras before. The Bishop presided. This is interesting and encouraging, as it shows a degree of union among Christians here, and a *spirit of prayer*, which have not been before manifested.

CEYLON.—Mr. Sanders reports an examination of the theological and training school at Batticotta, at the close of the term, in January; mentions the reception of one pupil to the church at that time; states that of the twenty pupils fifteen are now members of the church, and one other gives evidence of a change of heart; and says, "The feature of special interest, last term, was the spiritual blessing received by the pupils." There was much apparent conviction of and penitence for sin, commencing early in October, and "the interest increased until, about the middle of the term, there seemed to be no one in the school who did not share in it." "It has seemed to me," he says, "that if any feature in the work could be mentioned as peculiar, it is the confidence manifested by all in the power of prayer, and the earnestness with which prayer has been offered."

Mr. Hastings writes that, in November, twenty-seven members of the Manepy church were dismissed and organized into a separate church at Naval, and that the new church were arranging to secure the services of a native pastor. The second week in January was observed as a week of special religious services at all the stations of the mission. The meetings were "very encouraging."

**EASTERN TURKEY.**—Mr. Knapp, of Bitlis, writing on the 24th of December, regrets that no more decided progress can be reported, in the work at that place, for the last year. He says:

During the first five months of the year our work appeared more encouraging, and culminated in June in our having over one hundred listeners on the Sabbath. But this was too much for the Armenian ecclesiastics and rulers, and in a state of alarm they awoke to the consciousness that "all their people were becoming Protestants!" An inquisition was forthwith held, and the result was, that all but four were forced to recant and turn back; their Bibles, Testaments, and religious books, being all taken from them, and deposited (there being about seventy volumes) in the archives of one of their monasteries, where they are still guarded by the vartabeds. One of the four referred to, who did not turn back, a promising young man, is this winter taking lessons of our native helper preparatory to entering a seminary, and we hope will, in due time, become an efficient preacher of the gospel.

Subsequently, during the summer, but few attended the Protestant service, all alledging that they were afraid to do so. The very general and fatal prevalence of small-pox, for some months, has been another hinderance to the labors of the missionaries. A new helper from Trebizond, who had spent about two years in the Bebek seminary, had been at Bitlis about two months when Mr. Knapp wrote, and was likely to render important assistance. A new place of worship, "a mile and a quarter north," had been occupied for a few weeks, with a constantly increasing congregation, over fifty being present at the last Sabbath of service there. A teacher, who was forced by the priests, in the spring of 1860, to leave the service of the missionaries, had returned and would be again employed. Mr. Knapp says, "at present our work appears more encouraging."

Mr. Walker writes from Diarbekir:

On the first Sabbath in January ten persons were added to our church. During the last month two members have died. Of one of them Mrs. W. has written some account for the *Journal of Missions*. We bless God and take courage from such an exhibition of his grace. As yet there has been no opposition

made here, by Armenians and Jacobites, to the burial of Protestants in their family lots in the burial grounds of their former churches, although it would seem that an order to that effect has gone forth from the Patriarchate at Stamboul. And in view of this fact it is all the more pleasing, that at the burial of an old Armenian woman, whose only son is a member of our church, but whose three daughters and other relatives are Armenians, I was invited to conduct the services at the house; and at the grave, after the five or six priests in attendance had finished their ceremonies, they again gave place to me, and listened respectfully to an address and prayer.

**CENTRAL TURKEY.**—Mr. Goss, writing from Aintab, January 17, speaks of the "week of prayer," which has been referred to by so many of the missionaries, and of its results, as follows:

Allow me to add one word about the glorious week of prayer just past, and tell you how it was observed in Aintab. Two meetings were held daily—one at sunrise and the other at four o'clock, P. M. In general, the subjects suggested in the *Evangelical Christendom* were presented for prayer and remark, each successive day. The pastor of the church usually conducted the exercises, while the missionaries, the members of Dr. Schneider's theological class, and others, took part as opportunity was offered. Wednesday, when the subject was, "The increase of true conversions, especially in the families of believers," some written and verbal requests were presented for prayer. After that quite a large number were presented daily; and it was interesting to notice how exactly the spiritual condition of the people here corresponds with that of persons in America. One desires a new heart, and asks prayer. The head of a family requests prayers for his wife and children, all of whom as yet attend the Armenian church. One has been praying a long time, but the Lord has not granted an answer. Another has a mother who has not come to repentance; another a sister; another a father, who has heard the truth twelve years and yet has no saving knowledge of it. A young bride desires prayers for her new friends, &c. &c. We hope for good. It will at least multiply the objects of prayer, for the minds of the people have been directed to many subjects, to them new. The attendance was from four hundred to eight hundred. Providence favored in respect of the weather—a cloudless week—no snow. The four o'clock P. M. meeting is continued this week, with fair interest: but the snow which came Tuesday, and it being feast-week with the Armenians, prevent as large attendance as last week. The first-fruits of the prayer-week have appeared, for I heard, a day or two since, of a family, consisting of a man, wife and child, who have joined the Protestants.

**WESTERN TURKEY.**—Mr. Farnsworth writes from Cesarea, that he has entered with much interest upon the work of touring, striving to carry the bread of life, or send it by helpers, as best he may, into all portions of his field.

The Armenian population within the limits of that station district, he states, is 55,000. Referring to the four native helpers now residing at Cesarea he says: "My purpose is to keep them touring a large portion of the time. We have been over the field once, pretty thoroughly, and find it larger and more promising than we anticipated. I feel that we have come very far short of our duty to these multitudes. The last three months of 1860 we toured to the amount of 1,350 miles, and visited fifty towns and villages. In no instance were our helpers personally ill treated, and in almost every place they found friends."

Mr. Meriam, of Philippopolis, in a letter dated February 20, speaks of some "unmistakable awakening of mind" among the Bulgarians at and around that city. Mr. Clark for several Sabbaths had "a large number of young men" at his Sabbath morning Bible exercise, and was hoping soon to commence preaching regularly in Bulgarian. But on the other hand, Mr. Meriam says: "Our approach to the Greeks in this city seems to be wholly cut off. At the culmination of the issues between the Bulgarians and the Greeks, when it was seen that we were laboring for the former as well as for the latter, the Greeks took themselves away from us immediately. The simple truths of the gospel are foolishness to them. Their condition is most deplorable." Upon Mohammedans it is thought some salutary influence has been exerted. "Four or five intelligent men come often for conversation upon religious subjects. It is not thought improper for a Turk to possess a New Testament, and to read it openly. Turkish ladies call upon Mrs. Meriam." Interesting statements are made respecting Mrs. Freeman, the wife of a once professedly converted Mohammedan, who has fallen away from the truth and in other ways shown himself "an evil minded man," which will be published in the Journal of Missions.

Respecting the Bulgarian (religious) revolution, Mr. Meriam reports public sentiment strengthening daily against the movement towards the Pope, and is confident the people will stand firm against all the temptations held out by his agents, unless the Turkish Government shall wholly refuse to give them their rights.

Mr. Van Lennep, of Tocat, wrote Feb. 28: "There is still a good degree of interest here, and we rejoice over some conversions." He sends also extracts from letters from a native helper at Amasia, which indicate a very hopeful degree of interest in the school and in Protestant services there.

## Home Proceedings.

### FINANCIAL PROSPECTS OF THE BOARD.

*Missionary House, Boston,  
April 9, 1861.*

EVENTS, as unexpected as they are strange, oblige the Prudential Committee to speak of an embarrassed treasury. At the close of the last Annual Meeting, they hoped that no such necessity, for many years at least, would be laid upon them. In making the appropriations for 1861, they endeavored to act with due carefulness and forethought. They granted to the missions, not what was really needed, but what could not be refused without serious curtailment and loss. They made no provision for enlargement, strong as were the claims of some of our fields; they did not even promise to the existing stations the means of prosecuting their work to the best advantage. *Had they given less, the approval of the churches, as they supposed, would have been withheld.*

Of the clouds which have since darkened, and still darken, our political prospects, it is needless to speak. By this generation, surely, they will not be forgotten, however speedily they may pass away. The Committee began at an early day to consider what the emergency required. On the 26th of December, letters were sent to the missionaries, strongly urging them to "relieve the treasury of the Board as much as possible." They have been fully apprised, all along, of our national perils, as also of the diminished receipts of the Board. As the Committee had confidence in their willingness to reduce the expenditures to any reasonable extent, no instructions have been sent, as yet, that would derange or damage their work. *Every thing short of this has been done.*

The urgency of the case at the present time can be easily stated. If the financial year is to close without a debt, the receipts for the four months, April 1 to August 1, must be \$200,000! This sum appears to be large; it is large. But the Committee are fully persuaded that it can be raised, without injury to other benevolent efforts, and without any burdensome sacrifice on the part of our churches. True, there is not a little of derangement and apprehension in the financial world; and this may increase hereafter. Still, for any investment that might seem to be profitable and secure, how many millions might be obtained from Christian men! And shall it be said that \$200,000 cannot be obtained for Him who claims all the silver and the gold as his own? The only question, as it

seems to the Committee, is this: "*How can \$200,000 be realized prior to August 1?*"

The achievement will be easy, provided "the people" have "a mind to work." 1. Let every congregation determine, if possible, to raise as much as it did last year, (aside from any sums which were contributed for the debt.) 2. To balance any deficiency that may occur in certain churches by reason of providential hinderances, let such congregations as can enlarge their donations without difficulty, advance upon those of last year, remembering the words of the Apostle, "Bear ye one another's burdens, and so fulfill the law of Christ."

In the case of congregations *which have already made their annual collections*, but have receded from the point which was reached last year, the Committee take the liberty of asking that in some way the deficiency may be made good. A few individuals, doubtless, will be able to do it. Perhaps a sufficient number can be found who will give one dollar each, in accordance with the plan which succeeded so admirably among our Baptist brethren, a short time since. In the case of congregations *which are now taking, or may hereafter take, their collections*, the Committee would ask that the exceeding desirableness of at least equaling the donations of last year may be kept in mind. Should a diminution be revealed at the completion of the effort, the dollar plan (or one that shall seem better) may be tried.

The method which the Committee now propose for the consideration of their friends, it will be seen, has two features to recommend it. 1. It divides the responsibility of meeting the expenditures of the year among the churches generally. 2. It is simple, intelligible, feasible. Shall it not receive a fair trial?

It should be stated, for the encouragement of those who may look favorably upon this appeal, that there are strong reasons for believing that the \$200,000 will be obtained. A liberal gentleman in New York has recently contributed \$5,000. Upon those whom the Lord has enabled to devise liberal things, surely, such an example will not be lost. Already a number of churches have advanced upon their previous efforts; and many others are confidently expected to do likewise. Much of the deficiency in the receipts, up to the present time, has arisen from the postponement of collections; and there is ample time to bring up all arrearages. *Nothing is requisite but the "willing mind."*

It may be said, perhaps, "The times are inauspicious; our future is shrouded in

gloom; let us not go to other lands for objects of charity." But this work of missions—is it not the work of Him who is the First-begotten from the dead, the Prince of the Kings of the earth? Is he not blessing it even now with the richest gifts which infinite love has to bestow? If it is his work, can it be safe for our churches to neglect it, because the times are inauspicious? Rather, in such an hour as this, does not our safety lie, especially and pre-eminently, in keeping *all* his commandments, not the least of which is, "Go ye into all the world, and preach the gospel to every creature"? In obeying his precepts, may we not turn with confidence to his own words of promise and hope, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth"?

In behalf of the Prudential Committee.

R. ANDERSON,  
S. B. TREAT,  
G. W. WOOD,

*Secretaries of the A. B. C. F. M.*

## DONATIONS.

### RECEIVED IN MARCH.

#### MAINE.

|                                                                                                                                    |              |
|------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Cumberland co. Aux. So. H. Packard, Tr.                                                                                            |              |
| Portland, State st. ch. 183; m. c. 128,50; 311 50                                                                                  |              |
| Franklin co. Aux. So. Rev. I. Rogers, Tr.                                                                                          |              |
| Farmington, Cong. ch. and so.                                                                                                      |              |
| 26,88; m. c. 10,12;                                                                                                                | 37 00        |
| New Sharon, Cong. ch.                                                                                                              | 8 00—45 00   |
| Lincoln co. Aux. So.                                                                                                               |              |
| Bath, Central ch. 93; Winter st. cong. ch. and so. 546,77; F. Clark, to cons. WHITING GRISWOLD of Greenfield, Mass., an H. M. 100; | 739 77       |
| New Castle, Cong. ch.                                                                                                              | 10 00—719 77 |
| Penobscot co. Aux. So. E. F. Duren, Tr.                                                                                            |              |
| Kennebunkport, South cong. ch. and so.                                                                                             | 21 00        |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.                                                                                     |              |
| Limerick, Mrs. Hannah Eastman, 10 00                                                                                               |              |
| Saco, 1st ch. and par.                                                                                                             | 78 00—88 09  |
|                                                                                                                                    | 1,215 26     |

#### NEW HAMPSHIRE.

|                                                                     |              |
|---------------------------------------------------------------------|--------------|
| Cheshire co. Aux. So. Asa Duren, Tr.                                |              |
| Alstead, Cong. ch. m. c.                                            | 18 38        |
| Hillsdale, do. wh. with prev. dona.                                 |              |
| cons. CYRUS NEWHALL an H. M.                                        | 50 00        |
| Keene, La. asso. 28,35; gent. do.                                   |              |
| 17,15; m. c. 13;                                                    | 58 50        |
| Marlboro', Cong. ch. and so.                                        | 15 75        |
| Rindge, 1st do.                                                     | 57 00        |
| Sullivan, Cong. ch. and so.                                         | 16 10        |
| L. N. I.                                                            | 21 00—236 73 |
| Grafton co. Aux. So. W. W. Russell, Tr.                             |              |
| Alton, Cong. ch.                                                    | 15 00        |
| Hanover, 1st do.                                                    | 25 00—40 00  |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.                            |              |
| Hancock, Gent. asso. 10,35; la. do.                                 |              |
| 15;                                                                 | 25 35        |
| Lyndeboro', Cong. ch. and so. to cons. Mrs. JOSIAH WHEELER an H. M. | 87 00        |
| Nashua, A friend,                                                   | 1 00         |
| Temple, Gent. asso. 14; la. do. 13; 27 00—140 35                    |              |
| Merrimack co. Aux. So. G. H. Hutchins, Tr.                          |              |
| Concord, 1st cong. ch. and so.                                      |              |
| 122,01; m. c. 29,34;                                                | 151 35       |
| Fisherville, Rev. A. W. Fisk,                                       | 10 00        |

|                                                                            |             |
|----------------------------------------------------------------------------|-------------|
| Hopkinton, Cong. ch.                                                       | 3 00        |
| Warren, A friend,                                                          | 5 00—169 35 |
| Bockingham co. Conf. of chs. F. Grant, Tr.                                 |             |
| Atkinson, Cong. ch. and so. to<br>cons. JUSTIN WHITE SPAULDING<br>an H. M. | 63 00       |
| Exeter, 1st and 2d chs. m. c.                                              | 18 00       |
| Hampton and Seabrook, Cong. ch.                                            | 20 00       |
| Northampton, do.                                                           | 31 18       |
| Raymond, do.                                                               | 26 00       |
| Windham, Pres. ch.                                                         | 5 00—166 18 |
| Strafford co. Conf. of chs. E. J. Lane, Tr.                                |             |
| Great Falls, Cong. ch.                                                     | 5 00        |
| Sullivan co. Aux. So. N. W. Goddard, Tr.                                   |             |
| Claremont, Cong. ch. m. c.                                                 | 12 24       |
| Goshen, do.                                                                | 10 42       |
| Christian Fraternity of K. U. acad.                                        | 5 60—28 26  |
|                                                                            | 785 87      |

## VERMONT.

|                                                                       |             |
|-----------------------------------------------------------------------|-------------|
| Addison co. Aux. So. A. Wilcox, Tr.                                   |             |
| Cornwall, Widow's mite, avails of<br>gold beads,                      | 3 85        |
| Orwell,                                                               | 33 00—36 85 |
| Caledonia co. Conf. of chs. E. Jewett, Tr.                            |             |
| St. Johnsbury, North cong. ch. 56,93;<br>So. cong. ch. and so. 66,90; | 123 83      |
| Franklin co. Aux. So. C. F. Safford, Tr.                              |             |
| Georgia, A friend,                                                    | 1 00        |
| Orange co. Aux. So. L. Bacon, Tr.                                     |             |
| Wells River, Cong. ch. and so.                                        | 40 00       |
| Orleans co. Aux. So. Rev. A. R. Gray, Tr.                             |             |
| Albany, Cong. ch.                                                     | 6 00        |
| Coventry, m. c.                                                       | 6 00        |
| Derby, Cong. ch.                                                      | 11 00       |
| West Charlestown, Ortho. cong. ch.                                    | 37 00—60 00 |
| Rutland co. Aux. So. J. Barrett, Tr.                                  |             |
| Rutland, m. c.                                                        | 5 85        |
| Windsor Co. Aux. So. Rev. C. B. Drake<br>and J. Steele, Trs.          |             |
| Bethel, Cong. ch. and so.                                             | 42 85       |
| Royalton, do. 16; m. c. 19;                                           | 35 00       |
| Springfield, A lady, 4; a friend, 1;<br>do. 1;                        | 6 00        |
| Woodstock, Cong. ch.                                                  | 8 00—91 85  |
|                                                                       | 359 38      |
| Lunenburg, Cong. ch. and so.                                          | 15 00       |
| Sunderland, P. Hall,                                                  | 5 00—20 00  |
|                                                                       | 379 38      |
| Legacies.—Hannah Hawley, by C. Coolidge,<br>Ex'r,                     | 140 00      |
|                                                                       | 519 38      |

## MASSACHUSETTS.

|                                                                                                                    |               |
|--------------------------------------------------------------------------------------------------------------------|---------------|
| Barnstable co. Aux. So. W. Crocker, Tr.                                                                            |               |
| Chatham, 1st cong. ch.                                                                                             | 24 00         |
| East Orleans, Cong. ch. m. c.                                                                                      | 13 45—37 45   |
| Berkshire co. Aux. So. H. G. Davis, Tr.                                                                            |               |
| Richmond, Cong. ch.                                                                                                | 7 00          |
| Williamstown, 1st do.                                                                                              | 29 00—36 00   |
| Boston, S. A. Danforth, Agent,<br>(Of wh. from, unknown, 20; a friend, 30;<br>do. 45; an aged lady, 10; H. M. 13;) | 3,159 51      |
| Essex co.                                                                                                          |               |
| Andover, South par. to cons. WIL-<br>LIAM A. AIKEN an H. M. 100;                                                   |               |
| Sarah Tuttle, 10;                                                                                                  | 110 00        |
| Lynn, 1st cong. ch. m. c. 10; Tower<br>Hill chapel, 30,30;                                                         | 40 30         |
| Salem, Tabernacle ch. m. c.                                                                                        | 13 78         |
| South Danvers, Cong. ch. and so.<br>to cons. GEORGE F. OSBORNE an<br>H. M.                                         | 106 84—270 92 |
| Essex co. North Aux. So. J. Caldwell, Tr.                                                                          |               |
| Amesbury and Salisbury Mills Vil-<br>lage, Cong. ch. and so.                                                       | 30 00         |
| Groveland, Cong. ch.                                                                                               | 9 37—39 37    |
| Essex co. South Aux. So. C. M. Richardson, Tr.                                                                     |               |
| Gloucester, A friend,                                                                                              | 1 00          |
| Hampden co. Aux. So. J. C. Bridgman, Tr.                                                                           |               |
| Monson, Rev. D. W. Coburn,                                                                                         | 20 00         |
| Springfield, Miss Colton,                                                                                          | 1 00—21 00    |
| Hampshire co. Aux. So. S. E. Bridgman, Tr.                                                                         |               |
| Amherst, L. H.                                                                                                     | 2 00          |
| Hatfield, Cong. ch. and so.                                                                                        | 45 00—47 00   |

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| Middlesex co.                                                                                                                                         |                 |
| Cambridge, A friend,                                                                                                                                  | 3 00            |
| Charlestown, 1st par.                                                                                                                                 | 66 50           |
| Chelmsford, A. A. Byam, for him-<br>self and fam.                                                                                                     | 2 00            |
| E. Cambridge, Evan. cong. ch. m. c.                                                                                                                   | 13 53           |
| Fitchburg, Calv. cong. ch. m. c. 30;                                                                                                                  |                 |
| D. Messenger, 12;                                                                                                                                     | 42 00           |
| Holliston, Cong. ch. and so.                                                                                                                          | 75 00           |
| Lawrence, A friend,                                                                                                                                   | 2 00            |
| Lowell, John st. ch.                                                                                                                                  | 41 36           |
| Marlboro', Union ch. and so.                                                                                                                          | 2 00            |
| Sudbury, Cong. ch. and so. 112;                                                                                                                       |                 |
| m. c. 72;                                                                                                                                             | 184 00          |
| Townsend, Ortho. cong. ch. which<br>with prev. donation cons. Rev.<br>MOSES PATTEN an H. M.                                                           | 3 00            |
| Waltham, Trin. cong. ch. and so.                                                                                                                      | 64 76           |
| West Needham, Cong. ch.                                                                                                                               | 18 00           |
| West Newton, do.                                                                                                                                      | 255 92          |
| Woburn, Cong. ch. and so.                                                                                                                             | 260 29—1,033 36 |
| Norfolk co.                                                                                                                                           |                 |
| Brookline, E. P.                                                                                                                                      | 10 00           |
| Medway, Rev. D. Sanford,                                                                                                                              | 5 00            |
| Roxbury, Eliot ch. and so. 141,05;<br>m. c. 10,65; Vine st. ch. and so<br>197,79;                                                                     | 349 49          |
| West Roxbury, South evan. ch. and<br>so. S. D. Smith to cons. FRANCIS<br>LYMAN SMITH an H. M. 100;                                                    |                 |
| m. c. 39,91;                                                                                                                                          | 139 91—504 40   |
| Old Colony Aux. So.                                                                                                                                   |                 |
| New Bedford, North cong. ch.                                                                                                                          | 181 14          |
| Palestine Miss. So. E. Alden, Tr.                                                                                                                     |                 |
| East Weymouth, Cong. ch. and so.                                                                                                                      | 30 00           |
| South Abington, Cong. ch. and so.<br>to cons. SAMUEL BLAKE, Jr. and<br>Mrs. ABBY C. ALDEN H. M. (prev.<br>acknowl. 10; legacy, 40; total,<br>280,44;) | 231 94          |
| So. Weymouth, Union ch. and so.                                                                                                                       | 60 00—321 94    |
| Pilgrim Asso.                                                                                                                                         |                 |
| Carver, Cong. ch. and so.                                                                                                                             | 5 20            |
| Taunton and vic.                                                                                                                                      |                 |
| Freetown, Rev. A. G. Duncan,                                                                                                                          | 2 00            |
| Worcester co. North Aux. So. C. Sanderson, Tr.                                                                                                        |                 |
| Petersham, Ortho. cong. ch.                                                                                                                           | 3 00            |
| Worcester co. South Conf. of chs. W. C.<br>Capron, Tr.                                                                                                |                 |
| Milford, A. G. Underwood,                                                                                                                             | 12 00           |
| Uxbridge, Cong. ch. wh. with prev.<br>dona. cons. Mrs. MARY E. SAL-<br>ISBURY and MARIA SCOTT H. M. 100 00—112 00                                     |                 |
|                                                                                                                                                       | 5,775 29        |
| Chelsea, Winnisimmet ch. and so.                                                                                                                      |                 |
| m. c. 32,33; Broadway ch. and so.                                                                                                                     |                 |
| m. c. 13,72;                                                                                                                                          | 46 05           |
| A friend,                                                                                                                                             | 75 00—121 05    |
|                                                                                                                                                       | 5,896 34        |
| Legacies.—South Abington, Asa Keith, by<br>Rev. H. L. Edwards,                                                                                        | 40 00           |
|                                                                                                                                                       | 5,936 34        |

## CONNECTICUT.

|                                                                                            |            |
|--------------------------------------------------------------------------------------------|------------|
| Fairfield co. East Aux. So.                                                                |            |
| Stratford, G. Loomis,                                                                      | 3 00       |
| Fairfield co. West Aux. So. C. Marvin, Tr.                                                 |            |
| Greenwich, Cong. ch.                                                                       | 40 00      |
| Ridgefield, do.                                                                            | 22 00      |
| South Norwalk, Rev. R. B. S.                                                               | 2 00—64 00 |
| Hartford co. Aux. So. A. G. Hammond, Tr.                                                   |            |
| East Windsor Hill, A friend,                                                               | 50 00      |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.                                                |            |
| Terryville, Cong. ch. m. c.                                                                | 12 00      |
| Middlesex Asso. J. Marvin, Tr.                                                             |            |
| Durham, 1st cong. ch. m. c.                                                                | 50 06      |
| West Chester, Rev. A. C. Denison,                                                          | 3 37—53 43 |
| New Haven City Aux. So. F. T. Jarman, Agent.                                               |            |
| New Haven, North ch. m. c. 9,35; South<br>ch. m. c. 6,70; Centre ch. m. c. 13,68;          |            |
| Yale college ch. m. c. 5,62; Chapel st.<br>ch. m. c. 6,02; Davenport chapel m. c.<br>3,92; | 45 29      |
| New Haven co. East Aux. So. F. T. Jarman, Agent.                                           |            |
| Cheshire, A friend,                                                                        | 5 00       |
| Madison, Cong. ch. m. c.                                                                   | 10 00      |

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|-----------------------------------------------------------------------------------------------------|---------------|
| North Madison, do.                                                                                  | 35 00         |
| Northford, Ladies' benev. so.                                                                       | 23 45—73 45   |
| New Haven co. West Conso. A. Townsend, Tr.                                                          |               |
| New Haven, 3d cong. ch.                                                                             | 104 64        |
| Orange, Cong. ch.                                                                                   | 52 09         |
| Walcott, do.                                                                                        | 8 81—165 54   |
| New London and vic. and Norwich and vic.                                                            |               |
| Aux. So. F. A. Perkins and C. Butler, Trs.                                                          |               |
| New London, 1st cong. ch. 38,31; a mem. of the 1st cong. ch. to cons. Rev. S. B. GRANT an H. M. 50; | 88 31         |
| Tolland co. Aux. So. E. B. Preston, Tr.                                                             |               |
| Andover, Cong. ch.                                                                                  | 31 00         |
| North Coventry, Gent.                                                                               | 51 00         |
| Somers, Cong. ch. 20; m. c. 20;                                                                     | 40 00         |
| Vernon, Cong. ch. gent. asso. 198; ladies' do. 146,37;                                              | 344 37—466 37 |
| Windham co. Aux. So. G. Danielson, Tr.                                                              |               |
| Chaplin, Cong. ch. gent. 28,95;                                                                     |               |
| ladies, 21,19; m. c. 30,42;                                                                         | 80 56         |
| East Woodstock, Cong. ch.                                                                           | 39 25         |
| Plainfield, Cong. ch. 58,50; m. c. 19,64;                                                           | 78 14         |
| Pomfret, 1st cong. ch. gent. and la. asso. 314,66; m. c. 97,76;                                     | 412 42        |
| Scotland, Cong. ch.                                                                                 | 46 00—656 37  |
|                                                                                                     | 1,677 76      |

|                                                                                                                                                                         |               |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| <b>Legacies.</b> —Goshen, Giles Greenwood, by M. Lyman, Ex'r,                                                                                                           | 520 00        |
| Guilford, Miss Melissa Rossiter, by Lucius T. Rossiter. Ex'r,                                                                                                           | 100 00        |
| Middletown, Mrs. Hannah Benham, by D. R. Benham, Adm'r, 20; interest for two years, 2,40; Elihu Hubbard, by H. S. Ward, Tr., to cons. EBENEZER G. HUBBARD an H. M. 100; | 122 40—722 40 |
|                                                                                                                                                                         | 2,400 16      |

## NEW YORK.

|                                                                                                                                                                                                                           |              |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Chautauque co. Aux. So. S. H. Hungerford, Tr.                                                                                                                                                                             |              |
| Dunkirk, Pres. ch.                                                                                                                                                                                                        | 16 00        |
| Westfield, do.                                                                                                                                                                                                            | 71 93—87 93  |
| Geneva and vic. Aux. So. A. Merrell, Agent.                                                                                                                                                                               |              |
| Addison, Miss C. H. Hapgood,                                                                                                                                                                                              | 10 00        |
| Coventry, E. A. Hoyt,                                                                                                                                                                                                     | 25 00—35 00  |
| Monroe co. and vic. Aux. So. E. Ely, Agent.                                                                                                                                                                               |              |
| Holley, Mrs. O. C. Bushnell,                                                                                                                                                                                              | 10 00        |
| Rochester, Central pres. ch. m. c. 112 88                                                                                                                                                                                 |              |
| Spencerport, Cong. ch.                                                                                                                                                                                                    | 34 85—157 73 |
| New York and Brooklyn Aux. So. A. Merwin, Tr. (Of wh. fr. John C. Baldwin, 260; David Hoadley, 50; Cce Adams, 50; students of Union Theol. sem. m. c. 17,18; Henry T. Morgan, 50; Madison sq. pres. ch. (in part) 350,14; | 1,157 76     |
|                                                                                                                                                                                                                           | 1,438 42     |

|                                                                                                |               |
|------------------------------------------------------------------------------------------------|---------------|
| Albany, 4th pres. ch. m. c.                                                                    | 100 00        |
| Chesterstown, Pres. ch.                                                                        | 6 00          |
| Cooperstown, do. m. c.                                                                         | 37 00         |
| Denton, do. a bal.                                                                             | 50            |
| Durham, 1st pres. ch.                                                                          | 30 00         |
| Fishkill, M. A. Fowler,                                                                        | 10 00         |
| Flushing, Rev. Henry Dana Ward,                                                                | 160 00        |
| Glen's Falls, Pres. ch. 45; m. c. 20; Mrs. Hunt, 10; Mrs. Rosekrans, 20; Mrs. H. R. Meigs, 30; | 125 00        |
| Homer, A friend,                                                                               | 10 00         |
| Kingsboro', E. Wall,                                                                           | 10 00         |
| New Lebanon, Mrs. M. P. 2; Miss E. W. 2; Mrs. M. G. 1; F. W. E. 2;                             | 7 00          |
| New York, W. E. Dodge,                                                                         | 5,000 00      |
| Manlius, Pres. ch. 40,65; m. c. 9,35;                                                          | 50 00         |
| Mendon, Friends,                                                                               | 2 00          |
| Mortonville, A friend,                                                                         | 75            |
| Olean, Pres. ch. m. c.                                                                         | 25 00         |
| Peekskill, 2d pres. ch.                                                                        | 41 16         |
| Plattsburg, 1st pres. ch. and cong. m. c.                                                      | 85 00         |
| Troy, R. D. Silliman,                                                                          | 10 00         |
| Truxton, Pres. ch.                                                                             | 8 00—5,657 41 |
|                                                                                                | 7,095 83      |

|                                                            |          |
|------------------------------------------------------------|----------|
| <b>Legacies.</b> —Albany, Anthony Gould, by William Gould, | 1,000 00 |
| Buffalo, Jabez Goodell, by H. Shum-                        |          |

|                                         |                   |
|-----------------------------------------|-------------------|
| way, Ex'r, 2,694; less exchange, 13,47; | 2,680 53—3,680 53 |
|                                         | 10,776 36         |

## NEW JERSEY.

|                                                                            |              |
|----------------------------------------------------------------------------|--------------|
| Hardystone, E. P.                                                          | 3 00         |
| Newark, 1st pres. ch. ladies, 191,25; South Park pres. ch. 20; a widow, 5; | 216 25       |
| New Brunswick, A friend,                                                   | 20 00        |
| Orange, 1st pres. ch.                                                      | 65 00        |
| Paterson, A friend,                                                        | 20 00        |
| Princeton, Prof. A. Guyot,                                                 | 20 00—344 25 |

## PENNSYLVANIA.

|                                                                                                                                                                                                               |             |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| By Samuel Work, Agent.                                                                                                                                                                                        |             |
| Philadelphia, Mrs. Wiegand, 5; Rev. Jeremiah Miller, 10; a member of the Ref. Dutch ch. 50; Kensington, 1st pres. ch. 57,32; Cedar st. ch. 16,25; But- tonwood st. ch. to cons. PETER A. JORDAN an H. M. 150; | 288 57      |
| Waterford, Pres. ch. by Rev. T. T. Bradford,                                                                                                                                                                  | 5 00—293 57 |

## MARYLAND.

|                                    |      |
|------------------------------------|------|
| Annapolis, James Stuart Baltimore, | 8 00 |
|------------------------------------|------|

## DISTRICT OF COLUMBIA.

|                                   |      |
|-----------------------------------|------|
| Washington, A young cong. friend, | 1 00 |
|-----------------------------------|------|

## VIRGINIA.

|                                                               |       |
|---------------------------------------------------------------|-------|
| Prince Edward Co. M. L. E. L. and W. L. Dupuy, 15; disc. 70c; | 14 30 |
|---------------------------------------------------------------|-------|

## TENNESSEE.

|                                                                                                 |       |
|-------------------------------------------------------------------------------------------------|-------|
| Chattanooga, Mrs. E. S. Cameron, wh. with prev. dona. cons. JAMES CAMERON an H. M. 25; disc. 1; | 24 00 |
|-------------------------------------------------------------------------------------------------|-------|

## SOUTH CAROLINA.

|                                                       |       |
|-------------------------------------------------------|-------|
| Charleston, Circular ch. R. Yeadon, 10; Mrs. R. Y. 5; | 15 00 |
|-------------------------------------------------------|-------|

## OHIO.

|                                                                                                                                                                    |        |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| By G. L. Weed, Agent.                                                                                                                                              |        |
| Cincinnati, 1st ortho. cong. ch. m. c. wh. with prev. dona. cons. JOSEPH BALDWIN and GEORGE H. WARNER H. M. 160; 3d pres. ch. m. c. 6,60; 2d pres. ch. m. c. 6,53; | 173 13 |
| Columbus, Pres. ch. m. c.                                                                                                                                          | 5 50   |
| Dayton, 3d st. do. coll.                                                                                                                                           | 131 93 |
| Gallipolis, 1st do. m. c.                                                                                                                                          | 4 75   |
| Granville, Mr. and Mrs. G. B. Johnson, wh. with prev. dona. cons. CHARLOTTE ROSE JOHN- SON an H. M.                                                                | 50 00  |
| Ironton, Pres. ch. coll.                                                                                                                                           | 45 00  |
| Long View, Widow's mite,                                                                                                                                           | 5 00   |
| New Richmond, Pres. ch.                                                                                                                                            | 7 21   |
| Pataskola, South Fork ch.                                                                                                                                          | 3 00   |
| Troy, 1st pres. ch.                                                                                                                                                | 3 42   |
| Walnut Hills, Lane sem. ch.                                                                                                                                        | 6 35   |
|                                                                                                                                                                    | 435 29 |

|                                                  |              |
|--------------------------------------------------|--------------|
| Exchange and dis.                                | 1 50—433 79  |
| By Rev. S. G. Clark.                             |              |
| Brooklyn, Rev. J. H. Newton, 5;                  |              |
| Rev. J. B. Allen, 5;                             | 10 00        |
| Grafton and Eaton,                               | 10 00        |
| Newburg, Coll. 23,65; Rev. E. C. 10; m. c. 3,35; | 37 00        |
| North Amherst,                                   | 2 90         |
| Orwell, Coll. 3,55; C. A. B. Pratt and fam. 10;  | 13 55        |
| Parma,                                           | 2 75         |
| Ruggles, m. c.                                   | 1 00         |
| South Amherst,                                   | 6 86         |
| University Heights,                              | 8 72         |
| Vermillion, m. c.                                | 3 00         |
| Wakeman,                                         | 14 36—110 14 |
|                                                  | 543 93       |



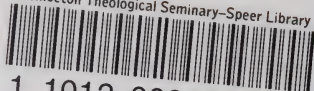


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